

The Spirit of Missions

Mrs. S. L. Bush
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AN ILLUSTRATED MONTHLY REVIEW OF
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April, 1901

NO. 4



BISHOP DOANE IN MEXICO



A WEEK IN THE BOONE SCHOOL, WUCHANG



THE CHURCH IN PORTO RICO



SACRAMENTO AND ITS MISSIONS



HOLY TRINITY CATHEDRAL, KYOTO



A WOMAN'S WORK AMONG THE BANNOCK INDIANS



PROGRESS IN AFRICA

New York

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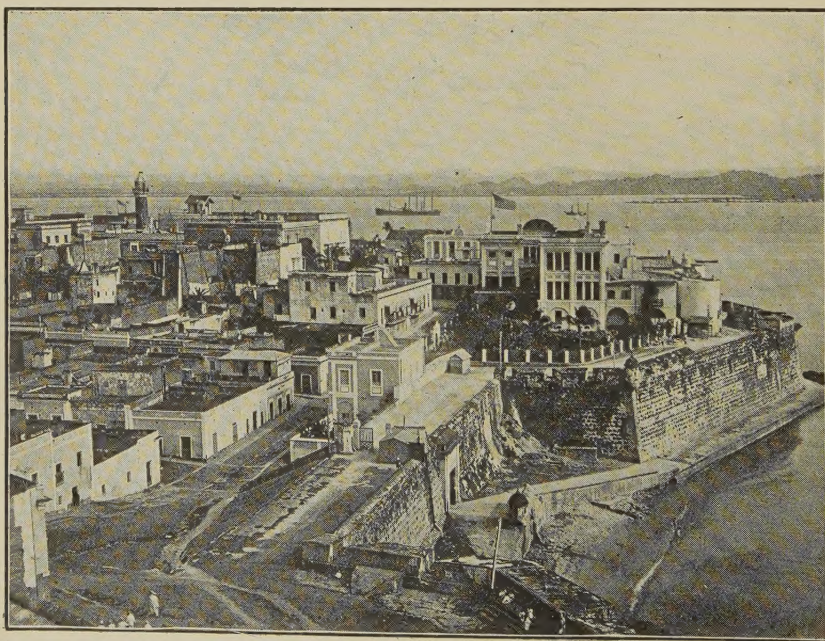
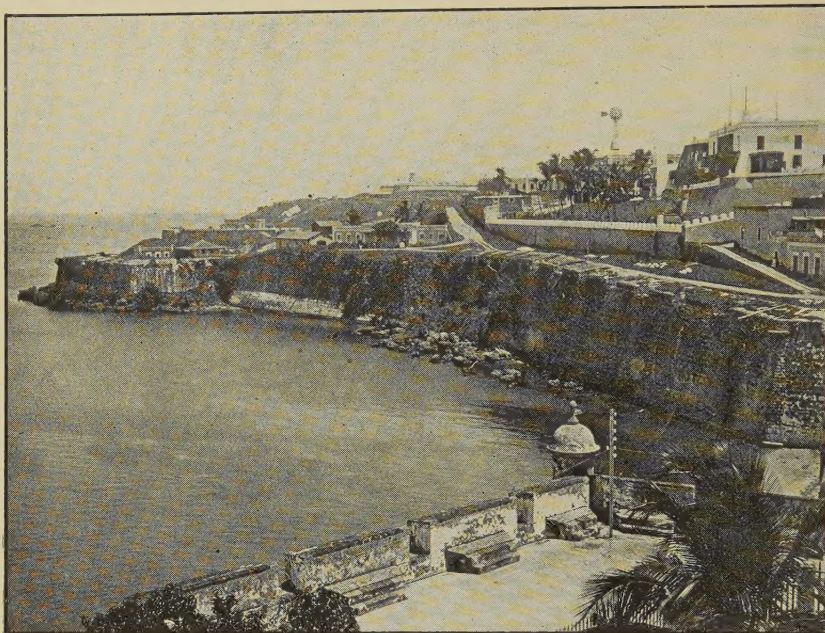
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Concerning Wills. It is earnestly requested that enquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I GIVE, DEVISE, AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, FOR THE USE OF THE SOCIETY.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY" the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc., etc.



SAN JUAN VIEWS

I. CASA BLANCA

II. THE GOVERNOR'S PALACE

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXVI

April, 1901

No. 4

The Progress of the Kingdom

Our Responsibility BISHOP Doane's long journey to Mexico will not have been in vain

if it helps to convince the Church in this country of the value of the work being done by the Mexican Church and the large part it will undoubtedly play in the development of higher standards of national life. The Dean Gray and the Hooker Memorial schools are contributing to the general progress by sending out each year a few well trained young men and women; the scattered congregations are worshipping and working faithfully; the nine native priests and four deacons, and the native teachers, under the guidance of the Reverend Mr. Forrester, are manifesting a spirit worthy of all praise. A grievous lack of financial aid seriously handicaps the Church. All of Mr. Forrester's business capacity, of which Bishop Doane speaks in such high terms, and much of his strength and ability, that ought to be devoted to other things, are constantly employed in the difficult endeavor to make ends meet. The clergy and their lay assistants are unsparing in their personal sacrifices. From month to month the Executive Committee meets and makes the appropriations necessary to maintain the schools. Whatever amount may then remain is divided among the ordained

workers. Thus they rarely know what they may have to maintain their families upon from month to month. In spite of this, they struggle on, though some of them could easily secure much more remunerative positions in secular life. Prompted by Bishop Doane's report of his visit, and because of the present needs and encouraging opportunities, the Board of Managers has taken the Mexican work more directly under its care, though it has been forced to limit its appropriation to the payment of the salary and travelling expenses of Mr. Forrester who, under the appointment of the Presiding Bishop, supervises the work of the native clergy and their assistants. Bishop Doane's effort to save from possible loss the chapel, school-house and accommodations for the clergy and teachers at Puebla, at a cost of \$1,250, and to remove the debt of \$5,500 upon the church of San José de Gracia, in the City of Mexico, has the hearty approval of the Board of Managers. Through its Mexican Committee, it asks the Church in the United States for a larger consideration of this field and special offerings for its maintenance and development. These offerings should be marked for the special purpose for which they are made, and should be sent to Mr. George C. Thomas, Treasurer, Church Missions House, 281 Fourth Avenue, New York. As the

Bishop of Albany says in his article in this number: "It would clearly be wrong, to the verge of impossibility and crime, to think of withdrawing our hands from the effort of this work now. We have gone too far to make it justifiable in any way to recede from the maintenance of what has been already begun. It would be betraying the confidence of the people who are more and more coming to trust us and to look forward to the sure position of a complete organization."

Spiritual Heroism
in Alaska

BISHOP ROWE has been spending the winter on the Yukon, visiting the different stations, Anvik, Tanana, Rampart, Fort Yukon, Circle City, etc. These stations stretch from west to east over one thousand miles, and the Bishop walked most of the way in the midst of the worst weather of the winter, when the days were shortest, the snowfall heaviest and the temperature lowest. What he experienced can best be told by extracts from his hurried letters to the Church Missions House, on matters of mission business.

"I left St. James's, Tanana, December 10th. Spent four Sundays at Rampart and vicinity. Visited all the Indians on the way. Reached Fort Yukon on the night of January 30th, a journey of four hundred miles. I was caught in a spell of cold weather, lasting twelve days, and ranging between 60° and 73° below. I had five days of this when I froze my nose, face, hands, and coughed incessantly. Making Dahl River, the night of the fifth day, in 67° below weather, I found the United States Revenue Steamer 'Nunivak' laid up for the winter, and determined to stay here until the temperature rose. The officers were very kind, and treated me well. On January 21st I continued the journey, but for two hundred miles had to break trail with snow-shoes through a fresh fall of snow fourteen inches deep. It was hard work. When I pulled into

Fort Yukon I was very lame, tired, hungry. Provisions had given out. Every joint, cord and muscle seemed to be setting up an acute protest. I call the lameness 'snow-shoe articulitis,' for the medical nomenclature seems to have overlooked this disease, unless it comes under the head of 'housemaid's knee,' which, I am sure, is a mistake. It was not that, I know. One night I put snow within the folds of my handkerchief, bound that as a compress on the swollen ankles and joints, to reduce the pain and inflammation. Many nights I camped out without hut or stove, suffering little, though I arose very stiff and cold in the morning. One day when it was 56° below, with a keen wind, I did feel how easy it would be to succumb to the cold. My arms and legs got numb, and though I walked hard and fast, yet I could not get warm, but providentially made a woodchopper's cabin just in time. It was cruelly cold. In all that distance not a track was visible except those made by the wolf, wolverine, lynx, or other wild animal. On the way I visited, held services among the few Indian camps, baptizing eleven in all and finding that they had not seen a missionary for three years. They were glad to see me. The natives are very few. I think that I visited all there were—Fort Hamlin, Dahl River, Stephen's Camp, Beaver Village, White Eye."

Safe at Circle

"I CAME from Fort Yukon to Circle—ninety miles—in three and one-half days, walking or running all the way. The trail was good, though I met with nasty openings in the river. The weather was good, though it was continuously 48° below. I came in to Circle almost on one leg. My right knee gave out. I expect it was 'housemaid's knee' this time. At times I would nearly fall from loss of breath or a dizzy spell, so fast did we come. I have six hundred miles yet to do before spring. I found Miss Deane well, four patients in hospital—all charity—three

of them having had a foot, toes, etc., amputated from having been frozen. Many have suffered in these parts this winter. Two men were found dead—had succumbed to the cold. We have had 78° below weather here—84° below at Dawson. I feel very thankful to have come through it all so safely—sound in mind and limb—barring the lameness. It almost repays all the hard work to be welcomed at Circle as I have been. There is quite a large community here this winter. We are having splendid services. People seem to appreciate them; they have had none for some time. The whole population is now attending—Indians and whites. This is some satisfaction. Many people will be here this summer. We ought to have a priest here by June.”

The Fuel Problem “MISS DEANE continues the work alone at Circle

City. She conducts a Sunday song service—the only religious service in the place. She teaches school and keeps the hospital open. To me it is a serious problem how even to continue this. If Miss Deane continues at Circle she will have to order an outfit for her personal living. Such an outfit, with freight, will certainly cost \$500 or more. Fuel cannot be obtained at anything less than \$14 per cord—perhaps more when split. She would need in the year thirty or forty cords. It is therefore quite out of the question to imagine that she can meet these two expenses on a salary of \$500 per year, to say nothing of the lowest expenses necessary to keep the hospital open, where pay patients are few and charity cases many. This dreadful fuel question, with its great expense, still remains and has to be solved, not only at Circle, but at all our missions on the Yukon.”

Such spiritual heroism must command the admiration of the most indifferent. Perhaps some who are loud in their declaration of the ease of the missionary life would like to change places with the

Bishop of Alaska and the members of his staff for a winter or two.

*Young China
on Minister
Wu's Confucian
Propaganda*

AT the 1901 commencement of St. John's College, Shanghai, held February 9th, seven students were graduated from the arts course. The exercises included two English essays upon “The Future of China,” and “The Cruelty of the Chinese System of Education,” and a Chinese essay, “To Establish a Kingdom by Learning.” The Right Rev. G. E. Moule, D.D., the English Bishop of Mid-China, made the address in Chinese; the English address was made by Mr. C. S. Addis, of Shanghai. The attendance throughout the term averaged 185. Minister Wu's addresses in the United States, comparing Christianity and Confucianism, gave opportunity for the introduction of an interesting feature at the final examination of the classes in the Collegiate Department on the subject of “Comparative Religion.” Among the questions was the following: “Minister Wu calls attention to the fact that Confucianism contains the Golden Rule as well as Christianity, and argues that there is no real use of spreading the Christian religion in China. Is his argument valid?” Some of the answers were exceedingly interesting, and, though written hurriedly in the examination room, indicated an understanding of the subject which many a Churchman at home might well endeavor to acquire. Here is one of them:

“VI. Minister Wu is wrong. His argument is invalid. Christianity is an *inclusive* religion. It comes into China to *fill the gaps* left by Confucianism, Buddhism and Taoism. Confucianism is not a complete religion. Christianity comes to China not to say that the teachings of Confucius are wrong, but to fill the incompleteness of his. Though the Golden Rule is the same in both religions, yet by the Golden Rule alone

men cannot attain righteousness. Christianity comes to give that which Confucianism lacks, like the idea of Hereafter, the doctrine of the Incarnation, bringing the worship of the Supreme God within the reach of common men, to expose the fallacy of laying too much stress upon ancestors, etc. Christianity is therefore necessary. Mr. Wu, I say again, is wrong."

*St. John's and
the Future*

THE new term at St. John's began March 7th. One hundred and fifty-five boys and young men applied for admission. There was room only to receive fifty. The number of students for the new term is likely to be fully two-hundred and twenty, more than there have ever been in the institution at any one time before. Of the applicants, many were the sons of officials. This increased demand for Christian education, and particularly from such a quarter, is exceedingly significant. It is evident that in the very near future St. John's College must be further enlarged in order to meet the growing demands. The increase in its teaching staff through the sending out of Mr. Giles B. Palmer, who has begun his work in Shanghai, and of an additional lay teacher whom the Board of Managers hopes soon to secure, will help to supply the need in one direction for a time. A new building will be the next step forward. This is needed to provide a library, general assembly room, and dormitory accommodations for at least twenty new students. Such a building, with the ground upon which to erect it, would cost in the neighborhood of \$20,000. It would be a paying investment in the very highest sense, and we hope that some of our readers may see their way to assist in the enterprise. St. John's College has won a good name with the Chinese. It is easily in the van of similar educational institutions in the Empire, and the Church at home has an opportunity of enabling it to maintain that place by enlarging its equipment. There is little question but

that a very considerable proportion of the amount needed for the new building will be contributed by Chinese officials and other natives who know the value of the institution.

THE Board of
*Twenty Thousand
Dollars for the
Philippines* Managers has
delayed in selecting
a missionary to the
Philippines, in the

hope that it might be possible to secure the services of one of the Army chaplains who has already had experience in the country. In the meantime, the probability of the early pacification of the Islands emphasizes the wisdom of placing the Church's mission upon a sounder basis, in order that it may widely extend its influence. Convinced of the needs of the situation, the Treasurer of the Domestic and Foreign Missionary Society, and Mrs. Thomas, have pledged \$10,000 each for the Philippines. Bishop Graves has been consulted by cable concerning the use of the money. He advises that missionaries should first be sent, and the erection of buildings delayed until the progress of the work indicates definitely the most pressing needs in this direction. It is to be hoped that this gift may be a challenge to others to aid in making possible the rapid development of the Philippine Mission. The action of the New York Church Club in appointing a committee to arouse public sentiment in favor of the early establishment of a diocese in the Philippines with a resident bishop, will do much towards bringing the exceptional opportunity and duty, facing the Church, to the attention of the laity throughout the country, and may have results, in the form of practical support, that will convince the General Convention of the wisdom and obligation of sending a bishop to the Islands without delay.

THE article
Porto Rico printed elsewhere in this number shows how timely and valuable was Bishop Peterkin's visit to Porto Rico. His outline of the existing conditions

can hardly fail to convince a candid reader of the need of the situation, or of the ability of the Church to supply it. The congregation at St. John's Mission in San Juan is moving steadily forward and has adopted a financial policy which bids fair to result in complete self-support in the near future. Mr. Van Buren's plans in this direction have the hearty concurrence of the finance committee of the mission. A Sunday-school, begun a few weeks ago with four scholars, now has seventeen. It proposes to start right by sending an Easter offering to the Missionary Society and securing enrolment as a member of the Sunday-school Auxiliary. On the evening of Sunday, March 17th, Spanish services were begun. Mr. Van Buren writes that he was encouraged with this experiment, although "my Spanish was so limited that I think the people admired my audacity more than my pronounciation." No decision has yet been reached in the matter of the Government grant of ground upon which to build the church. In order that there may be as little delay as possible, the finance committee is looking about with a view to purchasing a site, if it should be necessary. It is no easy matter to secure property in San Juan, owing to the limited space upon which the city is built. Some of the furniture, including an altar, font and hymn tablet, have already been promised for the new church, and the Chicago branch of the Woman's Auxiliary has made a money gift to be used in the building, at Mr. Van Buren's discretion. With increasing congregations both at the morning English service and the Spanish service at night, the outlook is most hopeful. In accordance with Bishop Peterkin's recommendation, the Board of Managers desires to inaugurate evangelistic work among the Spanish-speaking population throughout the island, and has authorized the Bishop-Coadjutor of Rhode Island, as the chairman of its Committee on Foreign-Speaking Populations, to ask for two Spanish-speaking clergymen

to volunteer for this important service. Full particulars may be obtained by addressing the Corresponding Secretary, 281 Fourth Avenue, New York.

Looking Forward: **S**INCE the first of the year three important forward movements have been made in the

China Mission. During the China New Year holidays Bishop Graves, Dr. Pott, Mr. Mosher, Mr. McRae and Mr. Cooper made a house-boat trip through the southeastern portion of the Province of Kiangsu, following very closely the route taken by Mr. Mosher in his journey some months ago and described in *THE SPIRIT OF MISSIONS* for November. The object of the trip was to determine what should be the policy of the Mission in establishing new stations. The district traversed is rich in agricultural and commercial interests, and contains many cities and towns admirably fitted to be centres of missionary work. The Bishop feels that something should be done quickly to plant the Church in places like Soochow, the capital, Zang-Zo, Changchow and Wu-sieh. He hopes within a few months to have resident native workers in at least two of these cities, and to establish an American missionary in one. This extension would have been made long ago if the Mission had been sufficiently equipped with men. While the Bishop and his staff have been conscious for years of the need and opportunity, and are anxious to supply the one by grasping the other, it has been impossible to do this and at the same time keep the work at Shanghai up to its proper standard. Bishop Graves believes that if the Church will but supply the men, all of the places mentioned can be occupied and made strong centres within two years. "The change," he says, "will be a momentous one for the Mission, a passing from the small to the large, from the fields of the city and its out-stations to the field of the province and its endless calls and opportunities

for work. The time to take the step has come, and we will not draw back, only we ask the Church at home to sustain the new venture."

II. *Street Preaching in Wuchang*

AT Wuchang successful experiments in street preaching have been made. The guest hall on Fu-kai ("Street of Happiness") was pressed into service. Although the first meeting was held on a stormy day, the attendance was far better than had been expected. The Rev. Mr. Hwang was in charge, and when he began to preach twenty-three men were present. This number increased before long to forty-five, and during the two hours through which the meeting continued, at least seventy-five different men dropped in. One of the native Christians told how he had been led to accept Christianity, and how his hopes had been met and his life bettered by the Christian doctrine. At the second service the attendance was still better, one hundred and twenty-five men being present throughout the two and a quarter hours the preaching continued. The American missionaries are naturally gratified at getting such a hearing from so large a number of strangers to Christian teaching. At times the hall was uncomfortably crowded. This all goes to show how particularly friendly is the feeling toward the missionaries, and how eager are many of the Chinese to know something more of the Christian religion. This new departure is an important one, and may well have the prayers of the people at home for its success.

III. *Teaching the Teachers*

THE third forward step was the holding of an institute for the teachers of the up-river day-schools. Advantage was taken of the New Year holidays to use Boone School for the accommodation of teachers from distant points. Ten were present, in addition to

five natives, who are being trained as evangelists. This institute represents another step in the endeavor of the American missionaries to put the day-schools upon a more rational basis. With all their faithfulness and earnestness, many of the Chinese teachers are less efficient than they might be, because of the methods they have themselves been taught. Much of the instruction given them was of the most elementary character—particularly that in geography, arithmetic and natural science. But this was inevitable, when even simple teaching was an introduction to an entirely new world to most of the class. It was a revelation, for instance, for them to understand that lightning and thunder are the product of natural causes, not of supernatural powers, which they are obliged to propitiate. And when they saw with their own eyes the electric spark reproduced, and heard the noise it made, they began to understand. So, too, it was a new doctrine for them to realize that the dew and rivers were not the result of the "earth sweat," and that a dragon did not send the rain. The instruction was given by the Rev. Mr. Hu, head-master of Boone School, with the assistance of the Rev. Mr. Hwang. It was not an easy task for a young native instructor like Mr. Hu, the product of our own mission schools, to teach men, most of whom were years his seniors, some of whom were Chinese Bachelors of Arts, and at least one of whom had in times past taught Mr. Hu himself, and had even found it necessary to chastise him. After the first constraint of the strange situation wore off, the day-school teachers entered heartily into the plan, and were unqualified in their commendation of it; for, as they explained, they now began "to taste the flavor" of what they had themselves been teaching for many years without understanding what they were doing. In the May number of THE SPIRIT OF MISSIONS we expect to give detailed accounts of these three notable advance movements.

Japanese Matters THE statements made in this issue concerning residences for the Bishop of Kyoto and for Bishop Schereschewsky, the third Bishop of China, now working in Tokyo upon his translation of the entire Bible into the Wen-li dialect, outline two very real needs. We hope that they will be speedily provided for. Aside from all personal consideration, it is of the first importance that a district like Kyoto should have a house for the home of its chief pastor and as the centre of its diocesan interests, just as the cathedral at Kyoto is the centre of its spiritual life. The Church at home owes it to itself that one who, like the former Bishop of Shanghai, has given forty years of his life to the mission field, shall be provided with a simple home that will enable him to carry on his present laborious work with as little hardship as possible. It may be asked, "Why not rent houses for the time being, at least?" This has already been tried, but cannot be done. Chiefly on account of the increasing pressure of population in all the larger cities, sometimes on account of native prejudice, it is impossible to rent suitable property. Turning from centres like Tokyo and Kyoto, there is much evidence of the progress of the Church in other parts of Japan.

On the Circumference IN Sendai, for instance, under the leadership of the Rev. W. F. Madeley, who is in charge of the mission during Mr. Jefferys's absence on furlough, plans are being pushed for the erection of the new church provided by the Woman's Auxiliary. Writing on March 9th, Mr. Madeley expressed the hope that the purchase of the land would soon be arranged for and the actual work of building begun. With a suitable church, the mission will almost certainly show a stronger life, and will attract many of those who not unnaturally hold aloof from a movement centred in unattractive and temporary quarters. That

there is much real life in the native congregation is shown by the work of the Chapter of the Brotherhood of St. Andrew, and the branch of the Woman's Auxiliary. At the two neighboring outstations, Fukushima and Nikonmatsu, progress is being made. At the former, a Sunday Bible-class led by a layman is proving attractive to the scholars of the middle and normal school. At Hachinohe Mr. Madeley was recently present at the baptism of the first two women to enter the Church. Hitherto the congregation has consisted entirely of men.

In Mito, sixty miles northeast of Tokyo, the Rev. Mr. Andrews has been gradually building up a congregation. Mito is a city of 30,000 people, not 500 of whom have ever heard the Gospel preached. It is the capital of a province, the home of the descendants of many of the ancient Saumarai, and has long had a reputation for its anti-foreign, anti-Christian and anti-religious spirit. In spite of this reputation, Mito is a point of such strategic importance that it appeared wise to begin work there. This was more easily said than done, as investigation showed that it was impossible to rent a house. It was finally decided to work the station from Tokyo. This has accordingly been done. The mission services are held in a small room in a native house. The desire of many of the Japanese to learn English opens the way for securing their attention to the Gospel, through the night school, attended by a number of young men, and showing every promise of growth in numbers and influence. It is slow work of course, but as through the school the missionary comes to know some of the thousands of students gathered in the city, he hopes to build up among them a staunch and solid congregation. After many months of delay, Mr. Andrews has found it possible to rent two small rooms, so that he can begin his residence work in the city. A small chapel or guild hall is greatly needed for the effective growth of the

mission. Places like Sendai and Mito represent what might be called the circumference of the Church's work in Japan, as distinguished from the important and steadily increasing work being carried on in the strong centres like Tokyo and Kyoto. Still further afield are many small places where there is no regular work, but in each of which there are a few native Christians. It is impossible, with the present equipment, to care properly for these scattered people, but efforts are made to keep their faith warm by personal correspondence, and by supplying them with Christian literature. The prayers of the Church at home may well be offered on their behalf.

Church Hospitals in Western Mission Work A PARAGRAPH in a recent issue of the *Church Standard* commended heartily, and properly, the plans of the Bishop of Los Angeles for the development of the Church hospital in the see city, and his appeal to eastern Churchmen for assistance. It is a pity that the paragraph might not have ended there, instead of going on to give the impression that Church hospital enterprises in the Domestic mission field were rarely worthy of support, and that western jurisdictions looked largely to eastern Churchmen to support such institutions when once established. This intimation is unwarranted and unfair. We fail to recall a single instance, in recent years at all events, in which such a policy has been pursued or even attempted. The missionary jurisdictions have really done more than their share, when all the circumstances are considered. For instance, it was the privilege of the Editor one day last month to spend a few hours at All Saints' Hospital, South McAlester, I. T. It was established by Bishop Brooke shortly after he began his difficult labors as Missionary Bishop of Oklahoma and Indian Territory. For several years it has been the only hospital of any kind in either territory. And to whom, it may be asked, has it

chiefly ministered? Not by any means to the Churchpeople of the jurisdiction. During the Editor's visit, on a single afternoon, there were brought to it from a distance three injured railroad men and one badly burned miner. The railroad men were employees of a road whose stock is almost exclusively owned in the city in which the *Church Standard* is published. The miner was an employee of a corporation whose chief owners are likewise residents of the East. Neither the railroad nor the mining company has ever given a dollar toward the hospital. In other words, the institution does a large amount of work for men who are creating wealth for eastern people, many of them Churchpeople. And these men, often herded in crowded cabins without the simplest comforts or conveniences, in case of accident or illness, would be left to the tender mercies of ignorant and unskilled friends and fellow-workers, were it not for a hospital like All Saints'. Its buildings represent a very modest outlay. It is administered with the most rigid economy consistent with proper service, and receives but little aid from outside the jurisdiction. So, too, with St. Luke's Hospital, Duluth—another typical instance where the Church feels constrained to care for the physical needs of miners and lumbermen, who are developing property largely held by eastern capitalists. Yet of the \$50,000 needed to complete the new St. Luke's (the present wooden structure was long since outgrown) the people of the city of Duluth have pledged \$30,000. The Church in the city is known as the Christian body that continues to worship in an old wooden building, in order that the new hospital may first be completed and stand with St. Paul's Church, as a witness to all of the Church's care for the whole man. Other hospitals, founded and maintained chiefly through the labors of western Churchmen, might be mentioned that would illustrate our point equally well, e.g., St. Mark's, Salt Lake City; The Fannie C. Paddock, Tacoma; St. Peter's, Helena.



TEACHERS AND PUPILS OF THE HOOKER SCHOOL

Mr. Forrester stands in the rear

A Visit to the Mexican Church

BY THE RIGHT REVEREND WILLIAM CROSWELL DOANE, D.D.

DURING February, the Bishop of Albany, by the request of the Presiding Bishop, made a visitation to the Mexican Church. To his great regret, Bishop Doane could not carry out all his plans, owing to the serious physical effect of the high altitude. He was unable to visit Cuernavaca, Toluca, and Monterey, in all of which he had been informed candidates for Confirmation had been prepared and were awaiting him. What he did see of the Church in Mexico convinced him of the great necessity and value of its work. He has expressed this conviction in the following statement. Describing some of his official acts Bishop Doane says :

"Friday, the 22d of February, I visited the congregation at Puebla, where we had an evening service, without any con-

firmations, and where I made an address, which Mr. Forrester interpreted, to the small congregation. On Sunday morning, February 24th, in the Chapel of the Orphanage, in Mexico City, I confirmed thirty-one persons and addressed them, Mr. Forrester interpreting, and afterward celebrated the Holy Communion. I am glad to say that my Spanish stood me in such good stead that I could take all the offices in that language, and both understand and communicate with the people, though I did not venture upon preaching. Mr. Forrester and the Rev. Señors Sabinas and Orihuela assisted me. Señor Orihuela is the parish priest in the City of Mexico. He preached the sermon in the Communion Office, and I was much struck with its strength, the beauty of its language and delivery and the ear-

nest devoutness which ran through it all, with most thorough and sound teaching. The little chapel was filled, some of the congregation coming from twenty miles away. Four persons renouncing the errors of Roman Catholicism were received, with a fitting service of reconciliation. Of the number confirmed about twenty were children from the school, and the others men, women and boys. The responses were hearty, the singing admirable, the worship reverent and orderly, and the whole service, to me, deeply impressive and interesting.

"In the evening, I preached in Christ Church, in the City of Mexico, to the English-speaking congregation.

"The next morning, I ordained Señor Cesario Soriano, deacon, presented by Señor Orihuela. Mr. Forrester preached the sermon, and I celebrated the Holy Communion. We had the same devout and reverent service, with such responses and such singing as I should be glad to hear in our own congregations. After the service, I went to the Church of San José de Gracia, about which I shall speak further on. The next evening I had to leave Mexico, under the positive orders of the doctor.

"While in Mexico, I had long and satisfactory talks with several of the clergy and with the laymen, both of Puebla, and in the city of Mexico, as well as with Mr. Forrester. And I found in all their minds a very clear sense of the importance, the necessity, and the possibilities of the work. Mr. Forrester himself is more than patient and hopeful, filling a most trying and difficult place, under the inspiration of a strong faith and a consecrated purpose, always between two fires, the dislike of the Roman Catholics, and the suspicion of the Protestants, called by the latter 'a Romanist in disguise,' and labelled by the Roman clergy as 'a mere Protestant.' He is necessarily in a position in which assertion, aggressiveness and controversy become the habit of his mind, but through them all he preserves the quiet dignity of assured faith, and is living a life of hardness, sacrifice, service and devotion.

"There are always two sources of inspiration for duty: One, encouragement and

success, and the other, discouragement and difficulty. I think the inspiration of our duty to Mexico has in it both elements, the latter predominating. It would clearly be wrong to the verge of impossibility and crime to think of withdrawing our hands from the effort of this work now, incessant and innumerable as have been its anxieties and hindrances. We have gone too far to make it justifiable in any way to recede from the maintenance of what has been already begun. It would be betraying the confidence of the people, who are more and more coming to trust us, and to look forward to the surer position of a complete organization. So far as the attitude of our Church to the work there is concerned, we are on far sounder and better principles than we were when we began. It is a recognized fact that we are not dealing with it, on the ground that it is a mission of the Protestant Episcopal Church. Any such attitude as that must be fatal to its success, partly because it is uncatholic, and partly because it antagonizes the strong national and patriotic feeling of the Mexican people. What we are doing is to try to build up, first with material assistance, and then with our ecclesiastical recognition, a national, autonomous Church of the Republic of Mexico. And when the Synod shall see its way clear to ask for the consecration of bishops of their own election, so as to present the Church to the people there in its complete order, and to administer the discipline and authority in churchly ways, I greatly hope that our Church will not be found wanting in its readiness to give them an episcopate of their own.

"If I may so say, nature itself in Mexico teaches, in a parable, literally and exactly, the proper and necessary methods of discharging our duty. Going over miles and miles of a country arid and barren and dry, and then coming upon a portion of the Republic and finding it green and fruitful and beautiful, I learned the lesson that what is needed in Mexico, in the Church, as in the land, is irrigation, the sending of streams of material and spiritual refreshment and help, which shall make 'the wilderness to blossom like the rose.' As I looked at the great



Courtesy of The Churchman

THE ROMAN CHURCH OF SAN MIGUEL DE ALLENDE

buildings of the Methodist and Southern Methodist churches, erected at large cost, and realized that they are giving and spending in their missions at least \$60,000 a year, it seemed perfectly plain to me that we can do nothing satisfactory or successful, unless we are willing with generous hand not only to assist what has been already begun, but to enlarge its extent.

"The Board of Managers must, it seems to me, take active measures, through its committee and in other ways, to secure not only a larger but a more regularly paid amount of money for its annual support. A great part of the difficulty there comes from the fact that there is no income that can be depended on, except the money which the Board appropriates for the salary and travelling expenses of our own clergyman who is there to oversee the work. Over and above this, there must be a certain amount of money gathered and sent with the least possible delay for certain practical and material objects.

"It is absolutely necessary in order to free from embarrassment and save from loss the excellent piece of property which we have already in Puebla (chapel and school-house and rooms for the teachers and clergy) to raise not less than \$1,250. In the City of Mexico itself, the Church of San José de Gracia must be relieved from the debt, which amounts now, with interest, to about \$5,500 in gold, and beside that, a sufficient amount of money is needed to put the church in proper shape for use. We shall never succeed in making an impression in the city, or in gathering anything like a congregation of the better classes of the people there, or in influencing the Mexicans or the English and American residents in Mexico, until we have some fitting place of worship which really looks like a church. And I believe that Mr. Forrester is wise in proposing not only to restore the church as a place of worship, but also to use a portion of the building (which is much larger than is needed for the congregation now) for the semi-



A COUNTRY CONGREGATION

nary, in which the boys and the candidates for Orders can live and go on with their training. We should also in this way save the money now paid for the rent of the building in which the students are.

"I am sorry to say that I find no new light upon the important question of providing religious services for our English-speaking people in the Republic. The two efforts which we made last year have both failed. The American people, as a rule, are apparently not attracted to Christ Church, which just now is suffering from having no rector. At Diaz the Rev. Mr. Bates, of Eagle Pass, is doing a really good work in the only way in which it can be done there, without any definite church organization. He thinks that steps should be taken to begin an English work at Torreon. And I believe that the work which Mr. Rose is doing at Monterey, which I had hoped very much to visit, is well done. But this all demands the earnest and generous in-

terest, and I must say I think the incipient movement, of the American Church-people living in these places. The duty which in the Providence of God is laid upon us is the duty of sustaining and strengthening and extending the Mexican Episcopal Church.

"The facts and figures of what is doing there, although familiar, may be recapitulated. There are nine priests and four deacons, natives, ministering to thirty-one congregations. In the Orphanage there are fifty-four girls and four teachers. Miss Driggs, the invaluable head of the institution, is consecrated to it with an earnestness and a hopefulness born of her consecration; and without invidiousness, because I believe that the other teachers, all trained in the school, are equally faithful, I must speak of Miss Forrester's admirable capacity and absolute devotion. The results of the school speak volumes for its value. It has already furnished teachers for the other schools in the Re-

public, besides those who are teaching in it, and two of its graduates are now in the Philadelphia Training-school for Deaconesses. It is hoped in time to add two years to the course and so secure more scholars and a course of teaching of a higher grade. If this is to be done, the buildings would have to be enlarged, and I believe it would be a wise expenditure of money.

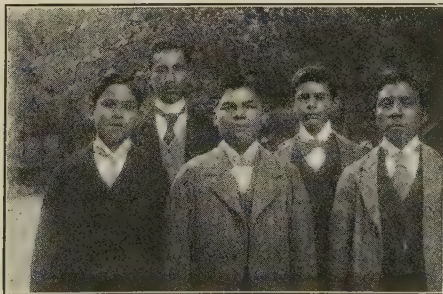
"The Seminary has in it seven candidates for Orders being carefully trained for the Ministry, and nine young boys who are taught in the public school until the time comes for their theological training to begin. If the plan can be carried out of relieving the Church of San José from debt and putting the building in order, partly for worship and partly for the accommodation of Seminary students, it will accrue to the great advantage and improvement of this part of the work.

"At Mr. Forrester's request, I went carefully over the various and complicated accounts which he is obliged to keep, for the Schools, for the Church work, for the several properties and with the Executive Committee of the Mexican Church and our own Board. I found them not only correct, but most careful and accurate throughout, and I was more than surprised and gratified at the business ability with which Mr. Forrester discharges duties of a most varied and difficult character.

"My personal inspection, thorough as

I could make it in the short time, deepens my impression of the importance of this work. It is impossible for us to drop it at this stage. It is most essential that more money should be given and more regularly, for the support and maintenance and extension of its services, and the moneys of which I have spoken already, to save the property at Puebla and to utilize the church building in the City of Mexico itself, ought to be gathered and sent at once. One of these days I hope that the buildings of the Orphanage may be enlarged in order that its influence may reach not only a larger number of children, but children looking for a more complete education.

"Two things I may be allowed to add: First, my satisfaction that this most imperfect visitation has been made at very small cost to the treasury of the Board, because of the courtesy of railway managements offered to me through the kindness of my friends. And secondly, my grateful appreciation of the uniform consideration and kindness of those, who were strangers but have become friends, at Eagle Pass and Diaz and in the City of Mexico itself, and my very keen sense of the kindness of the members of the Mexican Church who came in deputations to meet me at various stations along the way, bringing characteristic gifts of their own making, and who, as I saw them from time to time, were full of an almost childlike tenderness of expressive gratitude and affection."



YOUNG MEN OF THE DEAN GRAY SCHOOL
LOOKING FORWARD TO THE MINISTRY



THE CHOIR OF THE CHURCH OF THE NATIVITY—COMPOSED OF BOONE SCHOOL BOYS

A Week in the Boone School, Wuchang

BY THE REVEREND LAWRENCE B. RIDGELY

ON Sunday morning at 6:30 the bell rings in the quaint little belfry beside the church, and the boys—104 of them—if they are not already up and dressed, rise and hurry down to the great wash-room, where each has his own place, his own basin, cup, tooth-brush, towel and soap. Here, in the corner, is the hot-water furnace, and an unlimited supply of hot water. Here, on Saturdays, the barbers shave the heads of the boys, and here every day they are in attendance at 6:30 A.M. to comb the long hair and braid the long queues. Washed, combed and braided, the boys go back to their rooms to put their beds and belongings in order.

At 7:30 the bell rings for the first service in the church. Ten minutes before that, the school gong rings three times, and the boys form in line on the veranda which surrounds the school "Quad."

The line now occupies nearly three sides, ranged single file against the wall. The officer of the day calls the roll, then orders—"Attention!" "Step forward!" "Right face!" "Form by twos!" "Mark time!" "Forward, march!" And promptly at 7:30, as the church bell rings, the line starts. It marches through the gateway, up the steps, along the stone walk, under the shady trees, around the green lawn, to the quiet church door.

Already the girls of St. Hilda's School have taken their seats on the epistle side, behind the screen, for boys and girls in China are not allowed to mingle or to see each other much. The boys take their seats on the gospel side, and fill the greater part of the church.

At this hour on Sundays, the service begins. It is always the Communion Service, and generally in Chinese. Once



"ALONG THE STONE WALK—UNDER THE SHADY TREES
—TO THE QUIET CHURCH DOOR"

a month the service is celebrated in English. But whether in English or Chinese the boys join in the responses with utmost heartiness and a vigorous volume of sound. After the prayer for the Church militant, following the principles of the early Church and the old liturgies, the heathen boys, with all those not yet admitted to the Holy Communion, are dismissed, and the service goes on.

After service comes breakfast. The boys gather in the dining-hall. It is not very sumptuous, nor very large for such a big family. Thirteen square tables are ranged along the floor for the boys, who sit eight at a table. On a raised platform at one end, the teachers sit, and on another at the other end, the divinity students. All stand till the teachers come in, and then join in saying the grace. It is the old familiar one, "The eyes of all wait upon the Lord," "Thou givest them their meat in due season." Of course it is in Chinese. Grace over, they sit down on the plain wooden benches and "fall to." That good old English term seems to express it well; for there is very little serving or waiting. In the middle of each table is a little group of bowls filled with the

various relishes that supplement the staple rice. Stewed fish, fried greens, little balls of chopped beef or pork, boiled bean sprouts, and bean curd, either raw or cooked, together with various kinds of soupy stews and doughy dumplings. Such are some of the dainties. At each place is set a pair of chopsticks and a bowl. Through the serving window, at one side,

the cook sends in the rice. It comes not in dishes, but in big, clean wooden buckets, or firkins, very like the lard or butter firkins so familiar in American markets. It is cooked to perfection—not sticky nor soft nor mush, but steamed to a fine, dry, mealy consistency. The attendant brings the bucket to the table and each boy's bowl is filled. When it is empty he takes it back to the bucket which stands by the window, and fills it again. At breakfast, dinner, and supper, alike, the drink is tea. It is made in huge pots, which are put in kegs lined and covered with cloth to keep in the heat, the nose of the pot peeping out at the top of the keg, below the lid. The tea keg is swung in a convenient frame, about four feet high, so that it can be easily tipped and the tea poured without taking off the lid or touching the pot. Each boy helps



"THE GIRLS OF ST. HILDA'S SCHOOL HAVE ALREADY TAKEN
THEIR SEATS BEHIND THE SCREEN"



"THEY MAKE SHORT WORK OF EATING"

himself as often as he likes. They make short work of eating. There is little conversation, and all seem rather glad to get through, as well as glad to begin.

At 9:15 the church bell sounds again, and the boys go to their places for inspection. At this hour the rector and head master make the rounds of the dormitories and buildings. Every boy stands by his bedside and, as the rector enters and says, "Good morning, boys," in each nook, the boys answer in English, "Good morning, Sir." He expects to find the boys in clean clothes, with smooth hair, the beds, tables, and all the room in perfect order.

Inspection over, there is a little margin before Morning Prayer, at 9:45. Then, once again the schools, both boys and girls, gather in the church. At this service the Christian boys forming the choir are vested, and enter in procession, sitting in the chancel. The boys of the nearest day-school come to this service also, occupying seats in the rear of the Boone School boys. They also join in the singing. They do not know the tunes, for they are not trained as the Boone boys are, but this does not disturb them, and they sing at the top of their voices, any tune, so long as it is just as loud as the other boys are singing. At this service there is a brief sermon on Christian doctrine. At 10:45 the boys

return to the school-room. Here a teacher questions them for a few minutes on the sermon. Then they are free to do as they please till afternoon.

The choir boys, however, stay to sing at the public service at eleven o'clock. The church is too small to hold both the congregation and the schools, so it is necessary to have two services. The choir boys serve in sections, so that not all will have to sing at both services every Sunday. This service is the Litany and the Communion Service, or the first part of it.

At 12:30 dinner is served. It is very little different from breakfast, and supper is much the same. Chinese diet is not very varied. The boys are free till 1:30. Then comes a study hour, till 2:30, for the preparation of Sunday's lessons. The boys all gather in the big school-room, where each has his own desk, in which to keep his own books, pencils, teapot and treasures. At 2:30 they go to the separate class-rooms for the lessons in Christian doctrine. Beginners study the *Bishop's Catechism* in Chinese. Boys of the fifth class study a *Life of our Lord*, prepared in Chinese by Mr. Pott. The next two classes study *The Story of the Acts of the Apostles*, by the same author; and a Chinese translation of Walker Gwynne's *Manual of Christian Doctrine*; while the two highest grades study *Lessons from the New Testament*, and *Lessons from the Old Testament*, in English.

When the lesson hour is over the boys are free to amuse themselves. Their great delight, however, at this time, is to take a walk, and, if the weather is not too cold, too hot, or too rainy, the whole party, with teachers accompanying, is apt to start out for an excursion on the city walls. It is a picturesque sight—the boys in their long gowns of blue or black, with jackets and trousers of every color beneath, marching by twos, falling into groups, sitting down in a little crowd on the green slope, or standing on the grey stone wall, which, climbing the hill is outlined against the sky, and gives a fine view across the city and over the river to Hankow.

By 4:30 or 4:45 we are back and the bell rings for supper. Then there is an hour on the playground, and at six o'clock Evening Prayer. This is in English. The boys are so full of the desire to use their English, that they petitioned to attend this service rather than have a Chinese service of their own. So they join in English psalms and hymns and hear an English sermon. More than this, the older boys are able, next day,

to give some account of what they heard. After Evening Prayer the boys go again to the school-room, but not to study. The school is happy in receiving regularly *Harper's Weekly*, *Leslie's Weekly*, *London Graphic*, and *London Illustrated Weekly*. A large stock of these is on hand, and they are dismembered and passed around among the boys, who greatly enjoy looking at the pictures, especially if some foreigner is present to explain the meaning; and a rather hard thing it is to explain to a Chinese boy the meaning of American and English political cartoons and illustrated jokes.

At 8:30 or 8:45 papers are collected, hymn books distributed, and the day closes with a hymn, the Lord's Prayer, and the formal good-night. The rector sits on the platform with the headmaster, and the boys pass out in line, saying "Good-night, sir," shaking hands as he calls each by name, and making their Chinese bow to the headmaster. If other teachers and foreigners come to join in the good-night, the boys are all the more glad. At 9:30 all lights go out and the school is quiet.



"IN THE BIG SCHOOL-ROOM EACH BOY HAS HIS OWN DESK"

Monday morning again, at 6:30, the church-bell rings. But in the longer days of spring and summer most of the boys are not only up, but at work at their desks long before that hour—some of them rising even as early as five o'clock. Until 7:20 they study in the assembly room. Then comes roll-call, and at 7:30 church, as on Sunday; but on week-days it is Morning Prayer, in English, and the canticles are sung. Back to the school at eight o'clock and then comes break-

Littell puts them through a solid twenty minutes of exercise and marching. This not only improves their health, but teaches these boys, who need it greatly, the idea and habit of united action. Drill over, the choir boys go to church for half an hour of practice. Then, at 4:45, comes supper.

After supper, for an hour the boys do as they please, and the playground is an animated sight. Here a group of boys playing at Chinese shuttle-cock, which is thrown in the air and knocked about by the sole of the foot or received on the palm of the hand, or even on the cheek, not thrown from player to player; there another group at football; yonder another practising for spring or fall athletic



fast and a free time till ten minutes before nine. At that hour the officer of the day inspects the desks. A tap of the bell, and all desks are opened. A second tap, and all arms are folded. Then the officer passes down one aisle and up another, looking into each desk to see that it is in order, and that no "contraband" articles are hidden there. It is rather a necessary process, as, in former times, boys not only kept candies and other delicacies, but even breed silkworms in the desks. A third tap of the bell, and desks are closed. Then, unless the rector or headmaster has something to say, the classes separate to their rooms.

Then come three hours of study and recitation, and following these, dinner at 12:15. Recitations begin again at 1:30. At 3:45 the boys go to the big playground with dumb-bells, and Mr.



"A SOLID TWENTY MINUTES OF EXERCISE AND MARCHING"

sports, which have become a feature of the school.

At 6 P.M. all go again to church for Evening Prayer; and then are free till 7:30. From 7:30 to nine comes a study period, and all settle down to business in the big school-room. It is a busy scene, and a stirring one. A Chinese study hour is not quiet. Chinese books are studied aloud at the top of the voice; and the beginners generally read their English books in the same way. The effect is, to a newcomer, a little like bedlam. At 8:30

the small boys go to bed; at nine, the big boys. At 9:30 all lights go out, and all is quiet again till morning. Only on two days is the order different. On Wednesday, except in Lent and at examination times, the evening is given up to play. The boys gather in the dining-room, for we have no other play-room yet, and amuse themselves at games. The greatest favorite is "Logomache," and it is surprising to see what strings of English words they can spell. Besides this, they play dominoes, checkers and Chinese chess. Once in a while we have an evening of more romping games, like "Hunt the Handkerchief" and "Blind Man's Buff."

The other day on which the programme differs is Saturday. In the morning, from nine to twelve, the boys read and correct essays in Chinese with the Chinese teacher. In the afternoon comes the weekly bath. Every boy may

bathe as often as he likes during the week, but on Saturday he must bathe. So the afternoon is parcelled out, and each takes his turn in one of the bath-rooms, with which we are now quite well provided. Meanwhile, the washman has spread the clean clothes in 104 piles on the veranda, and each boy comes to claim his own. By five o'clock all baths are over, and after dinner, at six o'clock comes Evening Service. Then the boys are free to spend the evening in their rooms, clearing up, putting things in order, visiting, playing flute or accordion, for that instrument has reached China, and amusing themselves as they choose till bedtime.

At the appointed hour, once more the lights go out, and the boys go to sleep to end the week, preparing to begin the new when the rising bell shall awake them again on Sunday morning.



SERVICE OVER; RETURNING TO THE SCHOOL

Glimpses into China

BY THE REVEREND S. HARRINGTON LITTELL

The Yang-tse at Low Water

THE Yang-tse Kiang is very low now (January 14th), forty feet or more below its high-water mark, and is still falling. The three cities—Hankow, Wuchang and Han Yang—look as if they were on high table-lands, as you cross the river. After you land, there is a long bank to be climbed, consisting of terraces of clay, very good for walking, except after a rain, when they are as slippery as ice. On the Wuchang side there are no stone steps or walks until you get to the wall near the top. The terraces, in places, are crowded with huts where the roaming families of boatmen have “squatting” until the water drives them out. Many thousands of people are living thus now, and in spring when the water rises they will disappear completely up in the country, where boats cannot go in low water.

How the St. John's Boys Said Grace

I have just heard a good story about a team of athletes from St. John's College, Shanghai, and their success in contests with the students of a Confucian institution which has affected western learning even to the extent of athletics. The St. John's boys visited the Confucian college and defeated their opponents badly, as all good Christian boys should in such a contest. After the games they stayed to “eat rice.” Their Confucian friends sat down, and urged them to fall to, but the St. John's boys seemed to be waiting for something, and did not make any move to begin until suddenly one of the larger boys stood up. The others rose immediately, while the leader asked a blessing upon this food, and gave thanks. Then they did fall to, and enjoyed their meal right heartily, as good Christian athletes should. How many boys in schools at home would be as natural in their religious duties as that? There was no desire for show, but neither was there any fear of shame, and they did not return to the college with any uncomfort-

able feeling that they had been ashamed of their convictions.

What China Does in Cold Weather

It has been very cold for us, and the people have suffered a good deal. The houses of the wealthiest are colder than our barns at home, and the wind has access through paper windows and under roof tiles without much interference. Little braziers can scarcely be expected to heat a house which is practically all out of doors. Even the viceroy has nothing but an open brazier for artificial heat. He, like all the people, simply heaps on wadded cotton clothes, and keeps them on, I suppose, from the first cold snap until spring brings a change for the warmer. Then the clothes get their much-needed airing, and perhaps a semi-washing, before they are stored away for seven or eight months. In the North they have *Kangs* or beds of brick in which fires are lighted, but here the only method of heating is putting on more wadded garments. Sometimes you see people carrying little brass boxes with handles. These are hand or foot stoves, and each has a ball of coal-dust smouldering inside. The box has a lid and is very clean outside, so that not infrequently the whole thing is slipped up the sleeve and put inside the clothing. Women are very fond of withdrawing their hands, and keeping them inside in cold weather. This leaves two big cotton-filled sleeves sticking out at the sides, and they are so heavy and thick that they stay at an angle of about 45 degrees. When the women walk, waddling along awkwardly on their tiny feet, these side flaps waddle, too, and it is a sight to see. Generally, however, the women must have their hands out in walking, as it is the only way they can balance themselves. I have one of these foot-stoves under my feet as I write now, and it does its work well. My head and hands (all that is outside of my fur cassock) are all right, for the head is hard to freeze, and the hands seek refuge,

Chinese fashion, up my sleeves, and I sit as I study, hugging my elbows.

Social Life and Its Drawbacks

Yesterday, after the afternoon service, a rather well-to-do man, who has been here twice to call lately, brought his near relatives, numbering in all twenty persons. They intended to come to the service, but, in approved Chinese fashion, had no means of knowing the time, and missed it by a few hours. They were greatly interested in all they saw, especially in our little organ. Mr Wood and I sang hymns, both English and Chinese, and I played for them. We gave them native candies and tea, and then took them to the church. They seemed impressed by it, and promised to return next Sunday. We said to come in the morning at half-past ten, thinking that they might then be in time for the eleven o'clock service, and reasonably sure that they could be here for the afternoon one. The women and children had on gorgeous clothes of red, green, yellow and blue silks, with fancy head dresses of bright colors also, and made a pretty picture as they walked around the grounds among the evergreen trees and palms.

We returned the call to-day. The whole family is named Hu, although there are several branches of it. They all, and a lot more who did not come, live in one huge, rambling, comfortless house, such as all Chinese have, whether men of rank and wealth or not. These people gave us Chinese delicacies to eat, as was proper. There was one special dish, a rare treat indeed, they told us, before it was brought in, which had been brought all the way from Shanghai. They stood around while we ate it, watching to see our enjoyment of it. It was a mixture of pork fat and rice flour, sweetened, with about the consistency of moderately limber rubber, and somewhat sticky as well. We got through a polite amount nobly. "It's hard to get," they said; "you can't find it in this vicinity at all," whereat we rejoiced. If we had to eat that concoction at every feast we go to, we would not live long to tell the tale. Still, it's not so much

worse than the terrible river and sea slugs, and the several-year-old black eggs, buried in lime, which your host may serve you any day on the end of his own chopsticks.

Five Hundred Wangs

The settling of a great many people of the same family in one place is a marked feature of Chinese life, especially in the country. Baldwin P'en's family (Baldwin is one of our divinity students) came from a village up country in which there are fifty families, every one a P'en. Clan life is a reality here; no one outside the family circle dares to settle in the village. This is true of other families just as much. You hear of a village with five hundred Wangs in it; luckily, there is no one, in all probability, who writes letters to any of the Wang "Five Hundred," or there would be no end of a tangle to be unravelled before the right Wang could get his letter. My Chinese teacher's name is Ts'en. He comes from a district almost 160 *li* (53 miles) from here, where in case of trouble with neighboring villages, or an attack by robbers, no less than two thousand Ts'ens can be found able to bear arms. The ordinary Chinaman, not being allowed to own any firearms, would probably use clubs and stones, if the fight ever should get beyond the argumentative stage. The Chinese certainly know how "to whet their tongue like a sword," and in all matters of daily life no less than in the diplomatic relations with foreigners, go on the principle of those who have said, "With our tongues shall we prevail."

The China New Year in Wuchang

Tuesday, February 19th, the Chinese New Year, passed with the usual jollification on the part of the Chinese, consisting principally of feasting, calling, gambling and opium smoking. People stay up all night to have a better chance to do these things, and at any time during the twenty-four hours you will find the streets filled with callers dressed up in borrowed or loaned toggery, all but the rich, and swelling it in sedan chairs or afoot in a put-on show of dignity and

importance which makes one smile. This year, owing to the disturbances, and to recent rumors, the city gates were closed for the first time on New Year's, for centuries, as far as I know. Watchmen patrolled the streets as usual, as on other nights, which, also, is a strange feature for New Year's. Usually the crowds of people stirring about make such precaution unnecessary, but this year the mandarins were frightened, as they have been in the last half-year more than in their whole lives before, and ordered these innovations, and themselves went the rounds to see that "reformers" and rebels were not skulking about. They had reason to fear trouble because of the sudden appearance in Hankow of seven or eight strangers, in every mark of high rank and dignity, who spoke mysterious words of threat, saying that 6,000 men from Hunan and unlimited money were at their command, and that on New Year's Day the mandarins must beware. They defied the officials to harm them, and aroused such terror that no one touched them. They were supposed to be friends of Kang Yu-wei, the head of the Reform movement in 1898, who was exiled and is hiding, probably in Singapore. No threats whatever were made against foreigners. This feeling of insecurity was increased by the parleying over the peace negotiations; hence the fear and presentiment of evil on the part of all.

However, the day, and three more days have passed, and fear has subsided. One would think that with all the false rumors forever being circulated in China, the people would get used to them, and stop worrying, but each one frightens and upsets them just as much as the last one did. For centuries, the chance whisperings of two or three people talking together have been enough to set rumors afloat, and cause proclamations to be put forth, and extra vigilance on the part of rulers. Absence of reliable newspapers, and of means of communication, ignorance, and a gossiping nature are largely responsible.

For three days every one has been out calling. First, he visits his own family and immediate relatives; the next day,

he pays his respects to his more distant connections, and the third day he calls on his friends. It is a short and quick way of discharging social duties, for as everybody is sure to be away calling likewise (except the women, who do not count), you make the rounds very quickly.

We are delighted with the action of the Christians. Wednesday, the day after New Year's, was Ash Wednesday, and the Church called a halt on all festivities, although the heathen were going on in full swing. It was a great satisfaction to see full congregations at 7:30 A.M. and at 10 A.M., when we had the principal services. The men gave up absolutely their usual customs, that morning at least, against great odds, to come to church. Again, on New Year's eve, a large number came out to the midnight service instead of attending the festivities. They would not have gone to bed anyhow, so we did not feel we were keeping them up. They were in the church from midnight until 3 A.M., and stayed half an hour longer in the guest-room to offer congratulations and good wishes for the New Year. We had three addresses, by the Rev. Messrs. Jackson, Hu and Hwang, bearing on subjects suggested by the season, several hymns, a service of preparation for the Holy Eucharist, and a choral celebration. The Christians never felt it as a physical or mental strain, for being Chinese they have unlimited endurance and patience. Add to this the time on Ash Wednesday given to worship and devotion, and it is plain that our Christians are willing to put themselves out for their Faith to no small degree. While the Chinese services were going on in the church, we had corresponding services in English in the oratory, for the many workers, chiefly ladies, who appreciate worship in their own tongue more fully.

MANY friends of Bishop Graves and of other members of the staff of the China Mission may have been disappointed in not receiving expected communications the latter part of February. This may be due to the loss of the steamer *Rio Janeiro*. Nearly all the mail went down with the boat.

The Financial Outlook

BY GEORGE C. THOMAS, TREASURER

AT the request of the Editor I call attention to the financial outlook. In my report to the Board at its meeting on March 13th, bringing the accounts as usual up to March 1st, and after reporting the balances of cash in hand, etc., I presented the following comparison of contributions with the previous year:

How is this sum of \$443,000 to be met during the remaining five months of the fiscal year, is a question largely for the Church to answer. It is hoped that the Sunday-school offerings may reach the sum of \$100,000; and it is possible that we may receive from legacies, say, \$50,000; while the income from Trust Funds will amount to \$23,000. This would

	To March 1st, 1900	To March 1st, 1901	Decrease	Increase
Received for Domestic Missions...	\$74,351.88	\$71,657.45	\$2,694.43	
Received for Foreign Missions.....	72,878.12	57,445.55	15,432.57	
Received for General Missions....	16,994.78	23,969.59		\$6,974.81
Total.....	164,224.78	153,072.59	11,152.19	

As, however, in 1900, \$16,000 had been drawn from the United Offering and other sources, as against \$10,000 this year, there is really a loss in contributions from the Church this year of over \$5,000 as compared with last year.

The appropriations from September, 1900, to September, 1901, covering the current year, are as follows:

Domestic	\$328,608.15
Foreign.....	267,497.69
	\$596,105.84

The contributions received since September 1st, 1900 (excluding Legacies and Specials), were:

Domestic (including one-half of General Offerings).....	\$83,642.25
Foreign (including one-half of General Offerings).....	69,430.34
	\$153,072.59

Total contributions necessary from March 1st, 1901, to September 1st, 1901, to meet the requirements:

For Domestic Missions....	\$244,965.90
For Foreign Missions....	198,067.35
	\$443,033.25

leave, therefore, something in the neighborhood of \$270,000 to be supplied by offerings, contributions, etc.

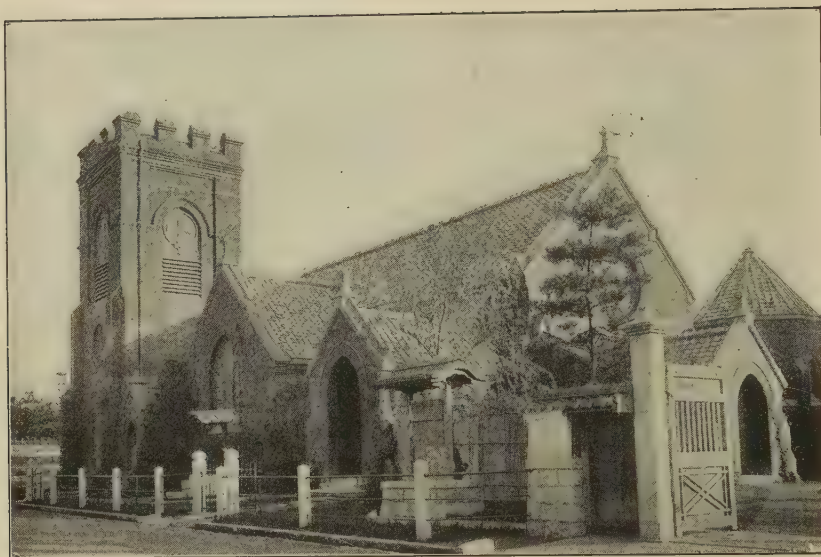
In May it becomes necessary for the Board to arrange its appropriations for the following year, and the question must then be most carefully considered, in the light of what may have been contributed up to that time, as to the obligations it should assume for the next twelve months.

We were able to pay all our obligations last year and to repair our surplus account only by reason of unexpected sums received from legacies.

As the chief financial officer of the Board, I appeal to the Church to conscientiously consider this whole subject. I have recently had the privilege of showing at what a small percentage of expense the missionary work of the Church has been conducted, and I have received many letters commending this. It would seem to me that this is another strong reason why the work should be supported.

¶

AN CLERGYMAN of the Jurisdiction of Sacramento sums up fifteen months' work in these figures: 49 baptisms, 25 confirmations, 1,200 visits, 7,000 miles travelled, \$2,000 expended in church building and improvements.



HOLY TRINITY CATHEDRAL, KYOTO

Holy Trinity Cathedral, Kyoto

BY THE REVEREND J. LINDSAY PATTON

THROUGH the munificence of Holy Trinity Church, Philadelphia, in the time of the rectorship of Dr. McVickar, now Bishop-Coadjutor of Rhode Island, it became possible to build and consecrate Holy Trinity Church, Kyoto. It stands on a corner lot with the street known as *Karasumaru-dōri* on the east and *Shimodachi-uri* on the north. *Karasumaru dōri* (*dōri* means street) begins at the railroad station on the southern boundary of Kyoto, passes through the heart of the city, of which it is a main thoroughfare, in a straight line along the western edge of the park that surrounds the old-time palace of the Emperors of Japan, and loses itself among the bamboo groves and temple grounds to the north of the Doshisha—the Christian college of the Congregationalists. *Shimodachi-uri* begins under the mountains to the east that lie between the city and Lake Biwa, a little to the south of the new Kyoto branch of the Imperial University, and goes due west over the

river, close by the beautiful new building of the Government Woman's College, is interrupted by the park above referred to, begins again on the other side just in front of the cathedral, a few blocks further on passes the house of the governor on the one side and the prefectural offices on the other, and seeks the rice fields on the west through *Nishijin*—the home and place of business of Kyoto's famous silk-weavers. The Imperial palace park lies on the east of the cathedral, and is separated from it only by the width of *Karasumaru-dōri*. Immediately across this street, and within the bounds of the park, are the palace and private grounds of His Royal Highness, Prince Kuni.

On the same compound with the cathedral are the buildings of St. Agnes's School and the residence of the women missionaries. The main school building and the cathedral are built of dark red brick, and the compound as a whole presents a very handsome appearance.

Morning and Evening Prayer are said daily in Japanese, and the noon-day hour for missions, with litany, on Wednesdays and Fridays, is regularly observed. The week-day service with sermon comes on Friday night. On Sundays Holy Communion is celebrated at 8 A.M., in either Japanese or English. Morning Prayer with sermon in Japanese at either nine or ten o'clock, according to the season of the year, morning or Evening Prayer in English with sermon, and Evening Prayer in Japanese with

helpers. The teachers and Christian students are their aids. In fact, this being in the East, where men can do little or no direct work among women, it would perhaps be more truthful to say that the other workers have in this the assistance of the clergy. The Christian women who teach in the school are the ones we must rely on here. Unless their influence is what it should be, the clergy and other men can do little. This is pre-eminently woman's work for women. Here they practically have the field to themselves.



THE CATHEDRAL NAVE AND CHANCEL

sermon are the regular services of the day. One foreign priest and a native deacon make up the cathedral staff.

The spiritual work of the church outside the services of the sanctuary is carried on in various ways: First of all is the work of St. Agnes's School. Not merely was the school built for the purpose of holding and strengthening the faith and faithfulness of those who might come to it from Christian homes, but also in order to make it an auxiliary to the great work of preaching the Gospel not merely to the students themselves, but in the heathen and anti-Christian homes from which many of them come. This is a work in which the clergy have many

The men may plan and suggest, but the work itself—that must be done by women.

Next we have the Woman's Auxiliary, under the management of Miss Leila Bull. Primarily this is a diocesan affair, and only secondarily parochial. It is a vigorous factor in the upbuilding of our Christian womanhood. The *Fujin Kwai* (as it is called here), whatever it may be elsewhere, is in Japan a society where all things pertaining to woman's work in the Church are brought up, discussed, and acted upon. By no means a small part of its thought and energy is devoted to the development of the spiritual life of its members. The devotional aspect of

every meeting is a notable feature. The *Fujin Kwai* does the work not only of the Woman's Auxiliary, but combines in itself all the various activities, which in a large parish in the United States would be carried on under half a dozen different names. Perhaps as the Church in Japan grows larger and develops new needs the organization of woman's work will become more detailed, but as yet the simply organized *Fujin Kwai* does the work, and does it well.

Another branch of woman's work for women is in the so-called "Mothers' Meetings." This has been recently started by the wife of one of our missionaries. It is not a part of the work of the Church as such, but it bids fair to be a splendid instrument for sowing the seed. The idea of those conducting the movement is not as yet to form a mothers' union, but rather first to see by actual experiment whether Japanese women will receive and act upon the true principle of child-training with their own children.

So far there has been every encouragement. The Japanese nation is not yet so civilized that its women do not gladly look forward to motherhood as the crown of woman's life, and both believers and unbelievers, married and single, listen with the keenest interest to any instruction looking toward the care and training of children. Many who, for the name of it, if nothing more, would not come to a meeting which has the word "Christian" prefixed, come gladly to the Mothers' Meetings, where the Bible is read, prayers are offered, and hymns are sung. The entire instruction is based upon the Gospel, and many, who otherwise would never know of Christianity save as



SUN GATE OF THE IMPERIAL PALACE,
KYOTO

something to be avoided, are here brought under the influence of the Gospel.

In the home land one of the heaviest burdens the clergyman has to bear is the Sunday-school. How can it be made more interesting to the children? How can it be made a greater spiritualizing agency? How can it become a greater influence to the world outside? These are questions to which he must give anxious, careful thought. The same problem comes to the missionary, with perhaps added difficulties. Proper teachers are hard to find even in a large Christian community—how great must the difficulty be here! In Holy Trinity Cathedral we have been much helped by the fact that St. Agnes's School with its teachers is close along side; but still it is conceivable that one may be able to teach the Chinese classics or geography or mathematics or penmanship, and yet not be a good Sunday-school teacher. Still, something has been done, though the present condition is very far from being ideal. One of the most interesting of our Sunday-school classes is the Bible-class for men taught by the Rev. T. Kan, deacon. In this class there are twenty or thirty; some are Christians of years' standing; some have been recently confirmed; some are enquirers only, and three or four are Buddhist student-priests.

Another agency is the classes in the English Bible taught by Miss Aldrich. In a rented house in the neighborhood—the *Kōdō Kan*, as it is known in Japanese—Miss Aldrich, some years ago, opened



THE REV. T. KAN

a night-school, and there she may be found five nights in the week trying to impart, through the medium of the English Bible, to students in English the truths of the Gospel of our Lord. Some of the members of the men's Bible-class just referred to first heard of and were brought to a belief in Christianity in this night school. Miss Aldrich also has day classes at her house, where she pursues the same methods. She has other classes still in connection with the work of St. John's Church, Kyoto, but as this is not connected with the work of the cathedral, I do not go into the details of it here.

One of the greatest difficulties that comes up in connection with mission work in Japan is how to get the unbeliever within the hearing of the Gospel as set forth in the services and preaching of the Church. Many will come to the rented Japanese house, who are somewhat shy of the church building. And so at the time of the building of Holy Trinity Cathedral the question of how to combine the nourishing of the disciples with the feeding of the multitudes received careful thought. Finally it was determined to provide two pulpits—one on the inside of the church in the usual place for those who would enter and sit,

and the other outside on the wall for those passers-by who would be willing to come into the yard and listen in the open air. In the eastern face of the cathedral wall a few yards south and below the chancel window this pulpit was built. As I write, it is not twenty feet from where I sit. But, though built, this pulpit has never been used. The reason is that Holy Trinity Cathedral is an exception among our churches in Japan. The people are not afraid of its interior. We get in the inside at our regular services more attentive audiences, and a better class of unbelieving hearers than would be possible from the pulpit on the wall. We have in this matter great cause for thankfulness. It is not an unusual thing to see twenty young men, strangers and unbelievers, sitting quietly in the front chairs. That they come not merely out of curiosity is witnessed by the fact that many of them come again and again. Gradually as their minds and hearts open they seek private interviews, are instructed further, and so receive Baptism, and in the end are found at the Table of the Lord.

So the followers of the Master increase. So is He glorified. So will His kingdom come to all the world.



GENERAL VIEW OF THE CATHEDRAL AND ST. AGNES'S SCHOOL



HOLIDAY TIMES IN SAN JUAN

The Church in Porto Rico

Review of the Situation

BY THE RIGHT REV. GEORGE W. PETERKIN, D.D., BISHOP IN CHARGE

ACTING under instructions from the Presiding Bishop to make a visitation of the island of Porto Rico, I sailed from New York on January 5th, 1901, reaching San Juan on Thursday of the following week. During nearly two months in which I remained on the island I had nineteen services in the different places I visited, and confirmed twelve persons in Holy Trinity Church, Ponce, six in All Saints' Church, Vieques, and one in the temporary chapel of St. John's, San Juan. On nine different occasions I also visited public and mission schools, saw something of their methods, and had opportunity to talk with the teachers of their condition and prospects.

On my arrival in San Juan on January 10th, I was most cordially received by Chaplain Brown, who had had temporary charge of St. John's congregation since October, when Mr. Pratt returned

to the United States, and also by others, members and friends of the Church, who spared no pains to make my stay pleasant, and afforded me every facility to prosecute the work I had in hand. While unacquainted with the Spanish language, and necessarily limited in time, I think I may safely say that I have constantly sought every means of information open to me, both among our own people and others with whom I have come in contact in various parts of the island. As far as I could I have also conversed with the representatives of other missions, and gathered some idea of their methods of operation, and their appreciation of the situation generally.

I can but present the case as it appears to me, after thus going out and coming in among these people for nearly two months. With the poorer people—I mean those crowded in the cities and towns and the peons in the rural dis-

tricts—I have practically had no intercourse. As I did not know their language I have been compelled to depend upon others for information in regard to this large number who so strongly appeal to our sympathy and help. I have, however, tried to improve my opportunities of observation, and to turn to account the kindly interest of many other good Christian men and women who are laboring earnestly among them. My intercourse was chiefly with American residents, yet I also had the opportunity of meeting some of the Porto Ricans proper, and a still smaller number of Spanish people.

As I found our work more or less firmly established at three points, *viz.*: San Juan, Ponce, and Vieques, I will speak first of them.

San Juan

The history of St. John's congregation may, for our present purpose, be told in a few words. The first service was held March 12th, 1899, in a hall on the Plaza. On April 9th the organization of the Finance Committee was effected, and this committee, acting for the congregation, on March 3d, 1900, formally accepted from the War Department, through the Military Governor, Lot No. 1, Block 1, as suitable for a church building. This lot was given on what was called a revokable license, and with the stipulation that the church building should be completed by January 30th, 1901. On my arrival in San Juan, on January 10th, 1901, I found that beyond the grading of the lot no work had been done in the way of building, although the interest of the people and their good faith had been shown by their having collected about \$2,000 for the actual building, when the way should be open for them to begin it. It became necessary for them to secure an extension of time, and as the Civil had succeeded the Military Government, and the questions concerning the property, raised between the Insular and United States Governments, had virtually passed into the hands of Congress, it has been impossible to proceed further, there being no power to give such authority, until Con-

gress had formally taken up and decided the matter. The committee have strong reasons to hope that they will secure the extension asked for, and when that is assured, will be ready to take advantage of the recent liberal action of Mr. Thomas in personally guaranteeing the balance of \$8,000 needed, and build immediately. Meantime they cannot but contemplate the possible failure of their present plans, or at least the long delay in having the matter taken up in Congress, and so they are entering seriously upon the effort to secure some other lot if at length it be found necessary, that the work may not further suffer from the lack of a church building, so long expected and so long delayed.

The Rev. George B. Pratt was, under appointment of the Bishop of Chicago, in charge of St. John's congregation from March, 1899, to October, 1900, when he returned to the United States. From that time up to February, 1901, he was active in presenting the claims of the work and securing money for it.

After Mr. Pratt's departure, in October, 1900, the Rev. H. A. Brown, Chaplain United States Army, kindly held services regularly in the Hall, No. 5 Fortaleza Street, where the congregation moved April 1st, 1900, on being compelled to give up their more commodious and better located quarters on the Plaza. Chaplain Brown sailed for the United States, February 7th, 1901, and the Rev. James H. Van Buren, appointed as missionary to Porto Rico, reached San Juan, February 14th, to the great encouragement of the people.

The congregations that during this period of nearly two years have assembled Sunday after Sunday, have varied considerably in number and very greatly in composition. While using the more eligible quarters on the Plaza, from March 13th, 1899, to April 1st, 1900, there was an average attendance of perhaps sixty or seventy persons; fourteen persons were confirmed by Bishop Whipple when he visited the island last year.

Of this congregation from two-thirds to three-fifths were Americans, the balance consisting of Porto Ricans, or colored people. On more than one occasion the com-

municants have numbered as many as seventy. In his report for the year ending May 1st, 1900, Mr. Pratt gives his communicants as sixty-three. Owing to the withdrawing of the greater part of the Army, this number has greatly diminished, and it is believed that on March 1st, 1901, there were about thirty-five, of whom perhaps one-fifth were colored.

Since the removal of the congregation to the hall on Fortaleza Street, and also since the removal of a large part of the military, the average attendance has

as soon as possible, facility in the Spanish tongue. His people in San Juan are committed to the greatest possible measures of self-support, and it is earnestly hoped that, even in the first year, they will not fall short of raising at least \$1,000 for this purpose.

Ponce

I have visited Ponce twice, holding five services, and confirming twelve persons. Here the Rev. Frederic Caunt has labored faithfully for two years, and in the face



FORTALEZA STREET, SAN JUAN

varied but little, notwithstanding the fact that so many transients have removed, and this gives us reason to hope that when the congregation becomes settled in a suitable church building, with the usual accessories of a reverent worship and having provision for a Sunday-school, they will make such appeal to this community as has never been made to them before, and that our beloved Church can then, with the greater promise, do her part in proclaiming to this community the unsearchable riches of the Gospel of Christ. The Rev. Mr. Van Buren has taken hold of the work with energy and discretion, and is determined to acquire,

of much discouragement, chiefly owing to the ravages of the destructive hurricane, which visited the island only a few months after his arrival. He has about seventy communicants in Holy Trinity Church, of which number only about twenty are white. In the Sunday-school, which I visited and addressed, I found no whites among the thirty or forty scholars, and of the twelve persons confirmed only one was white. Most, if not all, of the blacks or colored people connected with this church—and with the other congregations on the island—have from time to time come over from some one of the Windward Islands, where they

were trained in the Church of England. Their large proportionate number in Ponce is one explanation of the inability of the congregation to do more in the way of self-support. For these people generally are poor, and although their names swell the communicant list, yet they add little financial strength to the congregation. They claim our care, however, just as much as any other part of the population, and we are happy in being able to provide for them. No doubt the presence of such a large number of Eng-

and that when they are somewhat more recovered, individually and collectively, from the effects of the hurricane, which were particularly severe in and about Ponce, they will do more in this direction. Mr. Caunt has been for some time studying Spanish, and will, we trust, soon be able to reach some of those who have heretofore been beyond our efforts. He hopes to begin a Spanish service by Whitsun-tide.

Vieques

I visited Vieques on the 6th and 7th of



A BACK STREET IN CAGUAS

lish-speaking colored people, especially in Ponce and Vieques—and people who have been trained in the Church of England—is one reason why our attention has not been more turned to the Spanish-speaking population.

At this time Mr. Caunt is receiving from the Board of Missions \$1,200 per annum. The congregation, in addition to meeting the current expenses, which, with necessary repairs, may amount to \$200, add \$300 to Mr. Caunt's salary, with which the rent of a house is paid. I believe that the members of the committee in Ponce have some just appreciation of the obligations of self-support,

February, having five services and confirming six persons, all of them colored. The church building is a plain wooden structure, which cost about \$1,000, of which the "S. P. G." gave \$200. The rector, the Rev. Joseph N. Bean, is a black man, a native of Bermuda, educated at St. Augustine's School, ordered deacon by Bishop Lyman about 1890, and priest by the Bishop of Antigua at a later date. Before his ordination Mr. Bean had been laboring from 1880 to 1886, as a layman in Vieques, and during that time collected quite a congregation. He seems to be a devout man, and ardently attached to the Church. He evidently

has a strong hold upon his congregation, who number now perhaps seventy communicants, all colored. Before he lost his sight, some three years ago, he used to hold services at different plantations over the island, and of course reached a great many more people than he can do now. At present he conducts the services from memory, and has the help of a reader who takes the Psalter and the Lessons. His evening services are especially well attended.

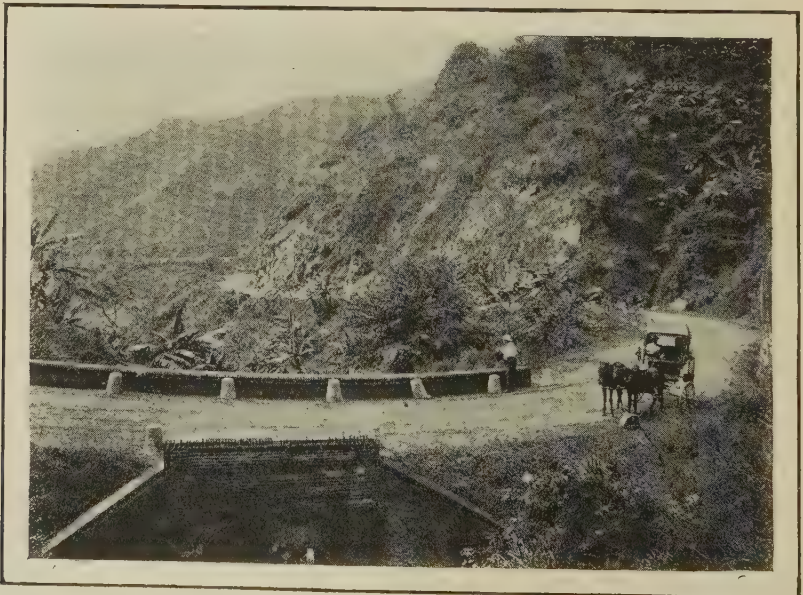
The Island of Vieques has perhaps 100 square miles, and has good promise of development. I am told that there are more English-speaking people in proportion to the whole population than elsewhere, and also that the number of illiterates is far below the average. As better and more regular communication is established with the main island, it will also be within comparatively easy reaching distance of the important towns of Humacao and Fajardo.

The Spanish-speaking People

The problem of reaching the Spanish-speaking people is one with which our Church has not yet seriously grappled, and partly for the reason given above,

that those who seemed naturally to fall first to our care were the transient American Churchmen and the English-speaking blacks and colored people from the Windward Islands, where they had been trained in the Church of England. But although we have been at the beginning confronted by our duty toward the two classes just mentioned, the obligation of reaching the Spanish-speaking people, who are and must be under any condition for many years the great mass of population, calls for our most serious and prayerful consideration. Around us, in various parts of the island, are those who have already entered very earnestly upon this work, and through the instrumentality of chapels and schools and evangelistic services, at what might be called preaching points, are appealing strongly to the people, and I believe meeting with a cordial and encouraging response.

As to what may be done, and ought to be done, toward Americanizing the island, I am not in a condition to say. I have seen the matter discussed but very recently by a writer who warns us how "difficult it is going to be to transform these people by the injection into the isl-



ON THE MILITARY ROAD BETWEEN CAYEY AND GUAYAMA

and of American blood and life and energy." And this, he goes on to tell us, "because the system of laws under which Porto Ricans have been bred and reared is hostile to everything in the American Code, and also because the people have great difficulty in understanding American ways, manners and customs." He further reminds us that "these people are the product of a tropical



A PORTO RICO FUNERAL PARTY

island, and that while a tropical sun is ever sapping their vitality, a bountiful nature is, at the same time, attending to their few needs. There is no winter in prospect as an incentive to frugality and providence, and to stimulate their systems into physical energy. The people simply drift, and have been drifting 400 years; they like to drift, and the attempt to force them to stem the current which has been bearing them along will require great energy, clear judgment, and conscientious purpose. Beyond the first efforts of what may be called the primary schools, no formal, official attempt has been made to extend the use of the English language, although its dominance is increasingly looked upon by many as one of the chief requisites for the assimilation and development of the island."

In the meantime, while the country is slowly working toward this result, we need for our Church work Spanish-speaking clergy. I believe the two very efficient men we now have in the field will soon develop along this line, but if we mean to enlarge our work we must send others to take it up in different

sections. While the English-speaking people in San Juan and in Ponce and Vieques make up congregations that may well engage the care of a clergyman, yet the limitations of these congregations are such that their maintenance can hardly satisfy the missionary aspirations of the Church for Porto Rico. To what extent the plants of these congregations at least may be used for the beginning of the new work, I am not prepared to say, but I believe some beginning can be made. The details of such work must be thought out and put into operation by the on those ground, who will have practical knowledge and experience in the field.

We have in San Juan a non-parochial clergyman, the Rev. Mr. Spinosa, who occupies the important and honorable position of interpreter to one of the principal courts. While retaining this position, he has the ability and the disposition to be of great use in the development of work among the Spanish-speaking people. If we had our church building, I believe that through his agency and that of his very active and earnest family we might at once start at least

a Spanish Sunday-school, which would open the way for other work.

Besides the three points mentioned above, *viz.*, San Juan, Ponce, and Vieques, I have visited Cayey, Yauco, Mayaguez, Aguadilla, Arecibo, Humacao, Guayama, Arroyo, and Aguirre; and also made special inquiry about Fajardo and Carolina, through which towns I have passed without spending a night. There are some, though not many, English-speaking people scattered about in those towns and elsewhere, and among them perhaps as many as fifteen communicants of our Church, some of whom are transients. However grateful and important to minister to such as these, it can hardly be considered as the work that brought us to Porto Rico. There is, however, a wide field for evangelistic



A NATIVE HUT, SATURCE

work, and the universal testimony is that the people everywhere gladly hear the Word when preached to them. If we had, then, several Spanish-speaking clergymen, they could, on evangelistic tours, visit the points named, and their experience would soon determine for them the best places for settlement and more concentrated effort.

There are various missions already

established through the island, but there remaineth yet very much land to be possessed, and I pray that we may do something to bring it under the dominion of the King.

A new aspect has been put upon our whole work by the arrival of Mr. Van Buren to take charge of the work in San Juan, the capital city, and to extend his ministrations as far as may be into other

parts of the island. From the centres already established our work may and must be developed. Pray we the Lord of the harvest to send forth laborers to gather the ripened grain!



RAPID, TRANSIT
IN
PORTO RICO



The Literature of Missions

The Outbreak in China

THE aim of this book* is to give some idea of the causes which led to the recent outbreak in China, and thus to assist in finding some line of action that will prevent similar outbreaks in the future. At the present time, when the periodical literature of our land is so much taken up with articles on the Chinese question, it would be hard to find anywhere a discussion of the causes of the recent outbreak so brief and at the same time so comprehensive and so clear. One who has read carefully this little book will have a knowledge of the causes of the trouble, without which no remedy for that trouble can ever be found.

In the first six chapters Dr. Pott treats of the causes leading to the outbreak, and in the last few pages he seeks to suggest an answer to the question, "What shall be done about it?" As we read of the great poverty of the masses, of their spirit of exclusiveness and of official corruption, constituting what Dr. Pott calls predisposing causes, and then read the shameful story of foreign aggression and contemptuous disregard of the rights of the Chinese, we feel that some catastrophe is inevitable, and we are no longer surprised at the storm that burst last summer upon the foreigners living in China.

Dr. Pott goes on to speak of that remarkable woman, the Empress Dowager, who by the sheer force of native ability raised herself from the position of a slave girl in her youth to be the controlling mind in the government of a nation of three hundred and fifty millions of people. And as we read of this remarkable character, we see that while she is ambitious, unscrupulous and wicked, we are forced to admit that in resisting unjust foreign aggression she is in a sense patriotic, too.

After giving an account of the Boxer

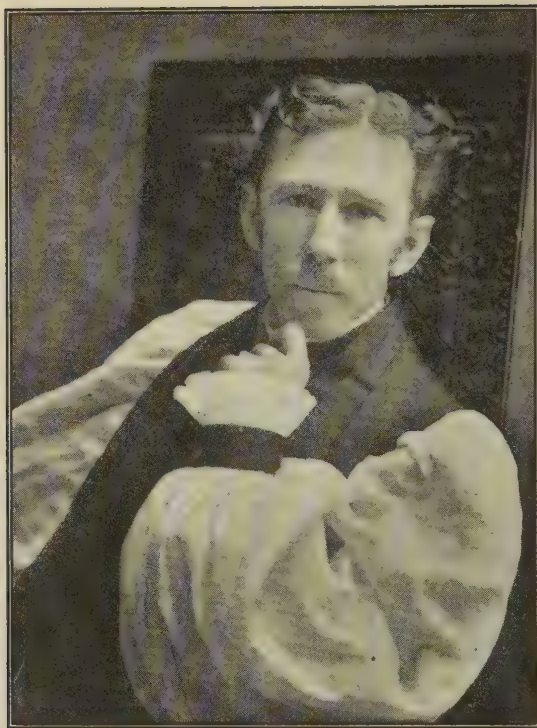
movement and showing the Government's share in the responsibility for it Dr. Pott speaks of the missionary and the charge that he is responsible for the outbreak. His treatment of this subject is discriminating and just, and we see that while the missionary is not an agitator and a firebrand, and never incites to active rebellion, yet if his teachings have in them the true leavening power of Christianity they will tend to bring about the formation of a new China, even though a revolution is produced in the process.

In treating the question, "What shall be done with China?" the book is less satisfactory, partly because of its great brevity, being little more than an outline of points which might well have been treated more fully. But it is most unfair to call Dr. Pott an advocate of a policy of revenge [see *Church Standard* February 16th] and to say that his language shows the spirit of the disciples who would call down fire from heaven to punish their enemies, on the ground that he thinks that where innocent persons, men, women and children have been murdered there should be punitive expeditions, the guilty punished and the Chinese taught that such atrocities must not be repeated.

What Dr. Pott wants, as we understand his book and as we know the man, is no more contrary to the spirit of Christ than is the desire of all good citizens here and elsewhere, that outrageous crimes should meet with just and fitting punishment, tending to the repression of crime in the future. It is only fair, too, to state that when the book was written news had not come of the punitive expeditions already completed, and no one dreamed of the barbarous cruelties and outrages of the foreign soldiers—deeds that have been a disgrace to Christian civilization. On the whole, the book is excellent and a valuable contribution to the literature of the subject.

ROBERT K. MASSIE.

* "The Outbreak in China." By the Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai. New York: James Pott & Co. 75 cents.



BISHOP MORELAND

The Missionary District of Sacramento

BY THE RIGHT REVEREND WILLIAM H. MORELAND, D.D.

THE strength of the Church in the District of Sacramento is found about the Bay of San Francisco and along the railway lines which form the highways of travel through Northern California and Nevada. Stretching northward from the salt water are the counties of Napa, Sonoma, Solano and Sacramento, which are magnificent vales, given up to fruit and wine culture, rich in grain and garden crops, and famous for natural beauty and equable climate. Here are situated seven of the eighteen parishes in the district, and for the most part these churches are strong, and growing steadily with the gradual increase of the country in population and prosperity. Sacramento, the see city and capital of the State, has a population of about 30,-

000. It is a city of beautiful homes, avenues, trees and flowers, while the stately public buildings and the blocks of business houses and the streets alive with traffic give it an air of solid prosperity. Here is St. Paul's, with about 400 communicants, the largest parish in the district, while mission work, in newer parts of the city, is gathering strength under the personal supervision of the Bishop.

Travel in the District of Sacramento is by no means the laborious, disagreeable task it is reported to be in other Western districts. Three great overland routes pass through the see city, carrying a constant stream of passengers and an enormous volume of freight, over the Central, Sunset and Oregon divisions of the Southern Pacific R.R. Seven Pull-

man trains a day in each direction are crossing the continent incessantly, besides the local service to all accessible valleys and mining towns. After a comfortable night on the sleeper, the passenger finds himself in the mountainous county of Siskiyou, on the Oregon border. During the night the train has passed through the entire Sacramento valley, a flat table land 240 miles in length and sixty miles in width, one of the chief granaries of the world. Here we find the important parishes of Woodland, Marysville and Red Bluff, with their resident rectors, and here are missions which are growing into parishes. Chico, one of these missions, has purchased and paid for a lot on the town square costing \$1,700, without a dollar of help from the Bishop, and is now gathering funds for the erection of a church.

Colusa has just reached the point of demanding the whole time of its missionary, the Rev. W. J. O'Brien, who has been sharing his services with Redding. The people of Redding, although few in number, are earnest and self-denying, and therefore the Bishop advised them to have a resident clergyman, promising help from the missionary fund. The Rev. Allan L. Burleson, of San Antonio, has entered upon his work there with wisdom and courage. Redding is a county seat, the centre of a thriving country, with immensely rich copper mines in the vicinity. Many of the officers and employes in these mines are Englishmen, and I regret to say seem to have left their religion across the sea. Recently I drove seven miles up a desolate mountain side, where every green thing is killed by the sulphurous fumes which hang in clouds over the valleys, celebrated the Holy Communion and preached in a "union church." Among those present were two licensed preachers of the Methodists who are communicants of the Church. These men, feeling the need of Christian work among the miners, and alienated by the dissipation and Sunday desecration of the young Englishmen, have applied their energies outside of their own Church, and are making Methodists instead of Churchmen. This inheritance of pleasure-loving,

godless Churchmen from the old country is one that gives us serious distress and concern in many places in California. Not all are of this type, however. In some of the English homes of California the loyalties and refinements of Church culture are carefully preserved, and it is not unusual for me to be asked to lead the household in family prayer.

At Corning in this valley a magic town of homes, stores and orchards is rising. Nearly a million dollars' worth of land has been sold to eastern people by an enterprising firm. A large number of people came to a hall to hear me, and we have now a growing Sunday-school under the direction of a good Rhode Island Churchman, Mr. John Cockroft. We have also two choice building lots and ought to be able to erect a church before long. Dunsmuir, in the foothills, is a railroad town, which means that the population is unstable. St. Barnabas's Mission had twenty-two communicants one day and two the next, most of the railway employes having been ordered to Ashland, Oregon. In recognition of this fact, the Bishop of Oregon presented the mission with a bell, as a gift from the Sunday-schools of his diocese. The church at Dunsmuir, with its new belfry and bell, its fresh paint and neat appointments, is the prettiest place of worship in town, and has now to gather a new congregation.

Ascend the Siskiyou mountains, which separate California and Oregon, and you pass around the base of Shasta, the most impressive mountain in America. The centre of Church work in this country is Yreka, the county seat, and wisely and diligently has it been carried on by the Rev. O. Parker, who has held services and ministered the Sacraments in nearly every town and lumber camp. Yreka has been in a moribund condition for years, now it has resumed its functions as a parish. Its vestry and guild are active, and a sufficient salary has been pledged, with rectory, to permit the residence of a priest, enabling the Bishop to put another priest in the county, with headquarters at Fort Jones. At the latter place is a good stone church, well appointed, and only needing the coming of

a pastor to build up a vigorous parish life. At Fort Jones, as in many other California towns, when the Bishop comes, other churches close and pastors and people go to hear him. At Sissons, a town of exquisite beauty, at the very foot of Mt. Shasta, a church edifice is rising on the public square. At Hornbrook, a church is building, being the united work of the townspeople, and the only place of worship there. In all these places the growth comes not from outside

missionary aid, the Bishop has not thought best to erect it into a parish.

Colfax is a growing mission in the mountains to the east, and from that point a narrow-gauge road winds into the heart of the Sierras to the mining towns of Grass Valley and Nevada City. These have good churches and are self-supporting parishes, wisely and well administered by faithful clergy. We pass in the mountains many stations along this line which are growing in trade and im-



VIRGINIA CITY, NEVADA

sources, but as a result of developing the resources of the people themselves.

Return now to the see city, and start out in a new direction by taking the Central Pacific overland train to the East. For thirty miles we pass through orchards and vineyards before we begin to ascend the Sierras. At Loomis stands a good, handsome church with square English tower, and for miles around the people drive in to worship. Auburn, in the foothills, is one of the loveliest towns in California. St. Luke's Church here is a splendid structure, standing with guild hall and rectory in the very heart of the town. It is a valuable property and the mission is growing in influence, but as it has not yet been able to dispense with

portance, but we have not the means to support a clergyman in any. Lake Tahoe, on the very summit of the Sierras, over 6,000 feet in altitude, is destined to be the summer resort of thousands of Californians. It is the most beautiful mountain lake in the world. A Sunday-school has been formed at Tahoe City, and in a year or two we hope to see a church erected from the contributions of summer visitors. In winter this country is buried in ten feet of snow. Crossing the divide, we find ourselves in Nevada. We are on a high table land. The air swims in crystalline ether and is invigorating as wine. The scenery changes, and vast plains stretch out to the horizon, while the delectable mountains seen in pur-

ple outline, and rising in bare, fantastic piles of rainbow colors, give picturesque beauty to the desert.

We stop at Reno, where we find a vigorous, aggressive parish, famous for its large gifts for missions, and a rector honored as a zealous priest and as an able instructor in the State University. The presence here of the University has killed our Whitaker School for girls, by providing free to the youth of the State the privileges

for which we were compelled to receive pay. The three educational institutions of this district—St. Augustine's and St. Mark's Academies at Benicia, sustained by Bishop Wingfield heroically for many years, and the Whitaker School at Reno, founded by the present Bishop of Pennsylvania—have had a noble record, but a sad history. They are like the abandoned gold mines, where we see valuable machinery rusting, and mountains of *debris* bearing witness to the golden store which the earth once yielded. At Benicia the school chapel stands intact amid the wreckage of halls and class-rooms, stripped of their furnishings. At Reno the superb site of ten acres, the finely constructed three-story building, the trees and grounds and flowing water still remain. We enter the silent halls, walk amid dust and mould, push open a shutter and in the semi-darkness a benevolent face looks down upon us. It is the portrait of Bishop Whitaker. With a sigh we close the windows and doors and lock up the place. The gold has

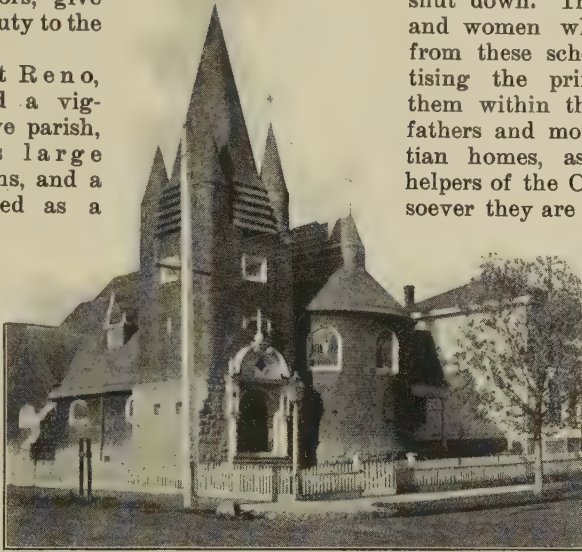
been mined and is in circulation, although the mine is shut down. The young men and women who have gone from these schools are practising the principles taught them within these walls. As fathers and mothers of Christian homes, as leaders and helpers of the Church, where-soever they are scattered, they

are bearing witness to Christ, and the toil and distress of those brave bishops were not in vain.

Nevada Churchmanship is of a high, spiritual type, being the product of the energetic holi-

ness of a Bishop Whitaker and the holy energy of a Bishop Leonard. At Virginia City, on the famous Comstock lode, the former Bishop lived for nineteen years, and to this day his name mentioned among the people sounds like music in the ear, and is sweet like honey on the tongue. The population of all Nevada has been reduced to 40,000 people, due to the decline in the value of silver and the consequent abandonment of the mines. At Carson, the capital, and at Wadsworth, priests of a fine quality are living, and all church work is well and faithfully done. There are but four of our clergy in all Western Nevada. A desert extends on every side, with here and there fertile valleys where streams are found, and small communities. We carry on mission work among these scattered people, who always give us hearty welcome. In the county of Esmeralda, where we have monthly service, the only place of worship of any kind is a Chinese joss house.

But now, returning to California, we



ST. JOHN'S, PETALUMA, ONE OF THE BEST CHURCH BUILDINGS IN THE DISTRICT

must leave behind us the luxury of railroad travel and go out into the great counties of forest and mines, where stage lines run up and down the grades. Jackson, the county-seat of Amador, is the residence of a zealous presbyter, who ministers to many mining towns, and in two of these places we have secured lots, and hope to build shortly. The Roman and Greek Churches are represented in this county, ministering to the Italians and

days, with no leisure, no brightness, no time for home or reading or worship on the part of the begrimed and exhausted toilers. During a small-pox epidemic last summer, when everyone who could, fled, our priest stayed quietly at his post ministering to the sick.

Lake County is the Switzerland of the State, and since my consecration a church has been erected at Lakeport, the county-seat, and a clergyman placed



JACKSON, AMADOR COUNTY, A TYPICAL SACRAMENTO MINING TOWN

Austrians in the mines. The Methodists alone, beside ourselves, reach the American population, and we have good prospects. If only the rich Churchmen and women of the East, who are reaping the golden harvest of these mines, would but realize the debt they owe to the miners and workers! Half the population of these towns live underground, and the mines, whose shares are held mostly by Christian people in New York, Philadelphia, Boston and San Francisco, are never at rest, digging, grinding, crushing, night and day, week-days and Sun-

in residence. By stage and buggy the Rev. H. Clay Eastman is reaching many settlements of English and Americans, and when at length the railways penetrate this lovely region, the Church will be found well planted in the towns and cities which will spring up along its lines.

Mendocino is a vast county where up to two years ago the Church was unknown. Now the Rev. F. W. Crook has performed a miracle in the erection of a church at Ukiah, the county-seat, where with rare self-denial he has ministered

long without a dollar of compensation. This is the spirit which overcomes all obstacles, because it is the very spirit of Christ, the Lord. Humboldt County, to the north, is reached only by ocean. At Eureka, on the coast, the Church is flourishing, and the rector has nourished into self-sustaining life two important missions. It has been one of the happy experiences of my short episcopate to organize two missions in this great forest county, and to place a clergyman in charge of each, without contributing a dollar of missionary money to any of them, so that now three clergymen instead of one are ministering there.

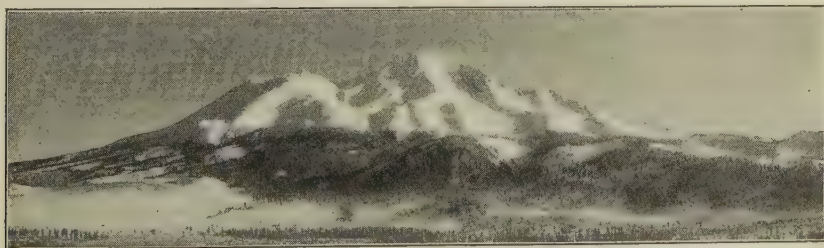
Del Norte County, further north, is without a clergyman. Here I journeyed on horseback over the trails, and by canoe down the swift rivers, visiting white people and Indians and finding much work to do. A whole Indian nation could be won to Christ at Hoopa Valley if I had a zealous priest to place there. The people, white and red, begged me to send them a clergyman. Hundreds could be baptized and confirmed. I do not know so great an opportunity anywhere in a home missionary field.

Other vast counties are as yet unexplored. Modoc, Lassen, Plumas and Sierra have not been visited and no church or priest is to be found within an area as great as half New England. At Pyramid Lake, Nevada, our only work among the Indians is conducted most wisely by Miss Marion Taylor. She teaches the women lace-making and trains the children in creed and catechism. Forty-seven adults have been baptized. At Sonoma, in the most exquisite valley in California, a priest who can combine teaching with missionary

zeal would find a school ready to his hand, and a good income with it, should he apply at once.

Openings to build up and make strong Christ's Kingdom abound on every side in this fascinating district. We are entering into them as fast as it seems wise to attempt it. Self-support is our chief aim. To develop the strength and resources of the field is our object, and this never fails where we can put a good man to work, standing by him and supporting him for a limited time, and then withdrawing the missionary aid, only to apply it somewhere else. This has been our practice, and the result is eighteen parishes self-supporting, eighteen organized missions, thirty-four missions unorganized and a working force of twenty-nine clergy, of whom eighteen receive no aid from missionary funds. We have church property valued at \$150,000, with debts of but \$472.

The appropriation made to this district is the smallest to any Missionary District, with one exception, and no "specials" have come to us for many years. Bishop Wingfield made it a rule to remain at his post, leaving the Eastern field to be gleaned by other bishops, and the reward of his faithfulness was to be overlooked by the benevolent givers of the strong eastern dioceses. The "specials" received for this field last year amounted to \$10.88, not reckoning the sum of \$777.53, which I received as the result of personal services rendered clergy and parishes, costing me two months of added toil and absence from my work. Whatever strength, therefore, we have developed in this district we owe, under God, to the healthy expansion of our own resources and not to the pouring in of money from without.



"SHASTA, THE MOST IMPRESSIVE MOUNTAIN IN AMERICA"

“Ecclesiastical Hunting”

In the Diocese of Michigan City

BY THE REVEREND DUNCAN CONVERS

THE Bishop has sent me down to look over the field in the southwest corner of the Diocese of Michigan City. In these seven counties, Benton, Newton, Jasper, Carroll, White, Pulaski and Starke, we have but one church, St. Mary's, Delphi, Carroll County. In the rest I have gone hunting Churchpeople. Here we are at the very beginning of all things ecclesiastical; at an earlier stage than beginning to build a church, or than beginning to organize a parish.

Does anyone wonder what ecclesiastical hunting is and how it is done? Listen. I go to a new town; sometimes I have some one's name; more often not. In the former case, all is easy. In the latter, I must be governed by circumstances. At one town I asked the first man I met if he knew of any Churchpeople. “No; I don't know any hereabouts”; and after a pause added, in a moment of candor, “but you see I don't trouble churches much myself, and so I'd not know.” He called to a friend who was passing, and whose general appearance made me suspect that he, too, did not “trouble churches much” by attending them. He gave me no names, but presented me with his “happy thought.” “Try that house; the man there has lived here always.” So I “tried” that man of immortality, but came away from “the oldest inhabitant” no wiser than when I went. Next we “tried” the hotel. The young woman who acted as clerk knew of no one. Two men who came in held a “council of war” with us; but could cast no light on the mystery. I “tried” the drug-store. The proprietor knew no Churchpeople; but his wife thought “the butcher two doors below was one”; and so he proved to be.

In another town it was, “Ask the undertaker; he knows everybody.” Going to see him, I wondered if he had ever

had anyone use the burial office in the prayer book, and asked him. “No; I never heard it used. But you might try the marble-cutter just below. He don't go to any church; but is an Englishman, or a Scotchman, or a something foreign.” The reasons given did not seem to demonstrate that the man in question was a Churchman, but he proved to have been confirmed, and actually wished to buy a prayer book. So I felt some confidence in acting on the undertaker's advice in the next case, although it involved a walk of five miles into the country. I was well repaid by finding at the end of the tramp a family reporting six communicants and three younger children all baptized.

Again, I was told, “Write to ———; he is an enthusiastic Englishman, who think their established Church is the best thing out.” I wrote to him. Next mail, back came my own letter with a few lines across it, written by a heavy pen—a quill, I fancy—traced, not exactly in blood, but in red ink, as the next best thing. “I am an Englishman, but no connection with any church or chapel. In England was a friend of Charles Bradlaugh, so will leave you to guess at the rest.” And so it goes.

Yet there are those who welcome a service. When a mother and daughter drive eight miles on a cold day to a night service and back again after ten o'clock; when mothers bring out the baby to be baptized even in bad weather; when they buy a lot of prayer books, get a choir and arrange everything for you, you are glad to minister to such people.

But how to minister to them? They are scattered over the seven counties, not concentrated in a big city; for no place has 3,000 inhabitants, according to the last census.

What is the cheapest, simplest portable church we can get? The reply that commended itself to the Bishop, to some

laymen here, and to myself, was a tent during the mild weather. A hospital tent, fitted up as a church, would enable us to go to some of the points, preach a ten-days' mission, arrange for something more permanent, if need be, and move on. Who will give the tent? Or some of its furnishings? Or make any gift toward this object, so that we can pitch our church tent as soon as the weather grows mild and begin a summer campaign?

A Laramie Parish

ONE who has been in the same field twelve years grows very tired of writing it up for eastern readers. If there are successes it seems like boasting to talk much of them; and if there are failures, and quarrels, and heart-burnings, they certainly are not pleasant or profitable topics for telling. I have had charge these twelve years of several hundred miles of road, and an average of eighteen stations, sometimes twenty. I now have 250 miles of road, and fifteen stations. Cherry County alone is the size of Connecticut and two Rhode Islands, and has six stations. Valentine, the county seat, has doubled its population in the last decade, and needs much more service than I can give. Since his visitation in May, Bishop Graves has been looking for the right man to put in charge of Cherry County, giving every Sunday to Valentine, but he has not been found. My work has had to be extensive rather than intensive. It is no doubt time that more intensive work were done in the larger towns. I have stayed in the field longer than I have thought advisable on some accounts, because suitable men cannot be had. The good men do not see why they should leave good work in more desirable localities, and the poor men cannot do the work. The Bishop has to reject many such who would gladly undertake it. Most of the people knew nothing about the Church when I began, and as the population changes constantly, there are many now in the same condition. About 225 communicants have removed from my field.

They go about as fast as we can make them. Most of them have to be instructed carefully for Baptism first of all. I have baptized over 400, and have presented about 250 for Confirmation. When it is considered that I spend but about twelve days a year in each station, one a month, it is surprising that we accomplish as much as we do. No other religious body can show as good results in as little time. It proves that our Church is fitted to be the Church of the people, adapted to all sorts and conditions of men.

The Church and the Seminole Indians

HOW many people realize the loneliness of the missionary who, in the midst of impenetrable swamps and miry cypresses which go to make up the Everglades of Southern Florida, is bearing the tidings of the Church's mission to the Seminole Indians? The mission house has been built on one of the tiny hummocks which rise like little islands out of the water, and is eighty miles from the nearest town, and several miles from the nearest neighbor. Sometimes a number of Indians congregate at the mission at one time, and at others no one is seen for a week. Then the isolation is great, and to break the monotony the missionary wades for miles through the cypresses, or in the dry season takes the wagon and visits the surrounding camps. These are many miles apart, and one may travel a whole day before reaching one, which, when found, may be like Goldsmith's "Deserted Village," men, women, and children having all gone off together hunting deer, alligators or plume birds. Once a month Immokalee, the post-office, is visited, and so once a month the mail is obtained. There is at this point a white settlement of cattlemen and hunters, and monthly Church services are held. The Church has made considerable headway with these people, but the Seminole Indian is the chief work, and it is for him the missionary's life is spent.

The African Mission

A Visitation by the Bishop

BISHOP FERGUSON'S account of his winter visitation, extending from November 8th to December 22d, indicates that the work of the African Mission is going forward steadily. Leaving Monrovia November 8th by the steamer *Cameron* and stopping for a short consultation with the staff at Grand Bassa, he reached Cape Palmas on the afternoon of Sunday, the 11th, in time to take part in the evening service at St. Mark's and to address a large congregation. Several days were spent in making and receiving calls and attending to matters of business administration. The Bishop visited Gbeno Sia, one of the chief men of the heathen tribe, who was very ill, desirous of Baptism and apparently prepared for it. The Bishop, therefore, admitted him to the Church; he died a few days later. The next Sunday morning at St. Mark's the Bishop baptized four children and confirmed a class of twenty-four. Over one hundred communicants were present at the celebration of the Holy Communion. In the afternoon a visit was made to Hoffman Station, where a large company of heathen were attending a funeral. As usual, there had been much beating of drums and dancing, but quiet was observed while the Bishop spoke upon the meaning of death. An inspection of Epiphany Hall, Cuttington, showed it to be in prosperous condition. Two young men have recently been graduated from the theological department, and eight others have begun their preparation for the ministry. The ninety boarders of the Orphan Asylum and Girls' School are quartered in Brierley Memorial Hall. There is also a good attendance of day pupils.

November 23d the Bishop visited the uncompleted church at Rocktown, baptized three and confirmed twelve persons and celebrated the Holy Communion. After the service he examined the pupils of the day-schools in the district. On Sunday at Half Graway three adults from heathenism were confirmed. On St. Andrew's Day, at Cavalla Sta-

tion, the Bishop confirmed thirteen persons.

December 2d, the Bishop was at St. James's, Hoffman Station, and took part with the Sunday-school in their missionary Sunday. Crossing the river he held an open-air service in the heathen village of Puduke for a large number of people, who listened attentively. From December 7th to 9th the Cape Palmas Local Convocation held its sessions at the station, with eight clerical and twenty-two lay members. The reports from the different stations showed advance in most instances, though unfortunately some of the work in the interior was necessarily suspended on account of the rebellious attitude of two heathen tribes. In spite of the heavy rain on Sunday, a large congregation assembled for the ordination of Messrs. Joshua R. Davis and James S. Smith, recent graduates from the theological department at Epiphany Hall. Both have been appointed to work in the Grand Bassa district from which they come. In the afternoon the members of the convocation divided into groups and held evangelistic services in all the heathen villages of the tribe.

Leaving Cape Palmas December 17th, the Bishop passed to the northern end of the jurisdiction and arrived at Cape Mount on the 20th. Here he met the Rev. Nathan Matthews, who had reached the station from the United States three weeks before. "The need of a good man at the head of this station," the Bishop says, "has been long felt, and now that it has been supplied, we pray God to preserve his life and health for many years of service here! Another pressing need is an efficient staff of teachers to work under his direction. Just now the condition of the station with regard to the supply of teachers is worse than it has been for some time, several having withdrawn from the work. However competent the superintendent may be himself, he can do but little without the assistance of others. It is, therefore, to be hoped that this need will also be supplied."

A House in Tokyo for Bishop Schereschewsky

WHEN, in 1883, Bishop Schereschewsky, on account of grievous infirmity, felt it his duty to retire from his active work as Bishop of Shanghai and the lower Yang-tse Valley, he did not by any means cease laboring for the welfare of that land and its people. Returning to this country, he began work upon the translation of the Scriptures into the Wen-li. A few years ago he left his home in Massachusetts and settled in Tokyo, Japan, in order to have the advantage of personal consultation with native scholars. During the three and a half years he has been in Tokyo, he and Mrs. Schereschewsky have lived in a rented house, which is utterly inadequate for their needs. It is a wooden shell and would burn to the ground in ten minutes, while the Bishop, in his helpless condition, could be rescued only with the greatest difficulty. He has but one room for his own use, which must do duty for study, bed-room and sitting-room. In this he works eight hours a day with his Chinese assistant. It is impossible to rent a house in the city. Bishop McKim has therefore asked the Board of Managers if it would not be possible to provide \$5,000 for the building of a suitable house. He recalls the fact that Bishop Schereschewsky has been a missionary of the Church for over forty years, and deserves something "more than a shelter, out of which he may be turned at a moment's notice. The manly Christian courage which, in spite of disabilities and infirmity, has persevered in the great work of translating, from the original tongues into the Chinese language, the whole of the Bible, deserves more recognition from the Christian world than it has yet received. If Church-people at home could see him daily sitting before his table, eager to complete the great work which he believes God has given him to do; unable to use either hands or feet, and with indistinct articulation giving expression to his thoughts, their admiration for the man would be like mine—of the deepest reverence." In view of the falling off in offerings for

missions, and particularly for Foreign missions, the Board of Managers, to its great regret, finds itself unable to make any appropriation to meet this unquestioned need. It has therefore directed that the attention of the Church be called to this matter in the hope that the \$5,000 to secure property and erect a suitable house may be promptly given by those who appreciate Christian heroism such as Bishop Schereschewsky's. In the event of the Bishop's death or removal from Tokyo, the house would be a valuable addition to the permanent plant of the jurisdiction. Offerings may be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

A House in Kyoto for Bishop Partridge

BISHOP PARTRIDGE writes that he has been fortunate in securing ground in Kyoto for the "Bishop's House." It is desirable to begin the building without delay, as the difficulty of securing suitable rented houses renders the Bishop practically homeless, and leaves the jurisdiction without a recognized centre for the conduct of its business affairs. The Bishop has asked the Board of Managers for an appropriation of \$5,000. But again, the Board, faced by the unwelcome fact that offerings are \$5,000 less than at this time last year, and having heavy obligations to meet during the last month of the fiscal year closing August 31st, feels unable to make the appropriation, much as it would like to do so. It therefore makes this statement of fact to the Church and asks that the need be supplied by special gifts. There must be many among the thousands who heard Bishop Partridge speak while in this country last autumn who would consider it an honor to have a share in providing this equipment. Gifts marked "Special for the Bishop's House, Kyoto," should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

The Meeting of the Board of Managers

March 12th, 1901

THE Board of Managers met at the Church Missions House Tuesday, March 12th. The following elected members were present: The Bishops of Albany (Vice-President) in the chair, Pennsylvania, New Hampshire, New Jersey, West Virginia, New York, and Connecticut, and the Bishop-Coadjutor of Rhode Island; the Rev. Drs. Hoffman, Eccleston, Smith, Huntington, Applegate, Vibbert, Anstice, Alsop, Perry, and McKim; and Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield, and Thompson, and Captain Mahan. The Bishop of Arkansas, an *ex-officio* member, was also present.

The General Secretary announced the sudden death of the Right Rev. Dr. William Morris Barker, on February 21st, and the chairman offered prayers. The Presiding Bishop has named the Bishop of Spokane to take episcopal charge of the Missionary District of Olympia for the present, and the appointment has been accepted.

The Treasurer reported the contributions to the first instant as \$153,190, or a little more than \$5,000 less than for the similar term of the previous year. Of the total amount received \$72,458 came from parishes; \$4,254 from Sunday-schools; \$26,075 from individuals, and about \$17,000 through the Woman's Auxiliary, the remainder having come into the treasury from money withdrawn from temporary deposits, interest, etc.

Reports were submitted from the Bishops of Albany and West Virginia of their recent official visitations, respectively of the Church in Mexico and the Mission in Porto Rico. These reports will be published at length. Concerning Mexico, the Presiding Bishop wrote: "The report seems to indicate the necessity of prompt and immediate action for the relief of pressing wants in the Mexican department, and I hope the Board of

Missions will be impressed accordingly." The Board of Managers adopted the following minute and resolutions:

The Board of Managers receives with great satisfaction the news of the final settlement of the long delayed and difficult question connected with the title to the Hooker Memorial Orphanage, and the report of the Bishop of Albany as to the excellent condition of the school work which is doing there. And

In view of the report which comes to them of the growth and establishment in the Republic of Mexico of the schools and places of worship, of the numbers, both in native clergymen and in membership, the Board resolves:

First, that an appeal be made at once for larger and more regular contributions for the support of the schools and the congregations.

Second, that the proposal of the Bishop of Albany to secure the amount needed to free the Church property in Puebla from danger of sale and to remove the indebtedness from the Church of San José de Gracia, in the City of Mexico, and put it in condition to be used as a place of worship, has the cordial approval of the Board.

Resolved: That in order to further this movement, the Board will surrender its claim to the amount of \$1,500 due to it chiefly for moneys advanced for legal expenses, when the remaining \$4,000 are obtained.

Resolved: That the Committee of the Board, on Mexico, be authorized to make an earnest appeal to the Church for special offerings for the Mexican Church, which has so long depended upon the efficient energy of the Woman's Central Committee for Church Work in Mexico.

With regard to Porto Rico, after the Board had been addressed by the Bishop of West Virginia, it was "Resolved: That the Board approve of the contract made with the Rev. Joseph N. Bean by the Bishop of West Virginia" for work

in the Island of Viequez; and by a further resolution a committee was instructed to find and report the names of two Spanish-speaking clergymen to go to Porto Rico, at the next meeting of the Board.

Letters were submitted from five bishops in the United States having Domestic Missionary work under their jurisdiction. Under the Woman's Auxiliary United Offering of 1898, Miss Aimeé Parker was appointed as teacher in St. Barnabas's Mission, Summerville, by request of the Bishop of South Carolina.

Nineteen offers for service in the Philippines were received and the question of the selection of the man to be appointed under the request of the Bishop of Shanghai, in charge, and the action of the Board at the last meeting, was referred to the proper standing committee.

Communications were at hand from all the Foreign Bishops. The Bishop of Shanghai sent a full statement of his reasons for proposing to ask the General Convention to divide the Missionary Jurisdiction of Shanghai and the Lower Yang-tse Valley.

Bishop Graves has transmitted the money sent to him for the relief of suffering Christians to Mr. Norris in Peking, who has just visited the town where the Rev. Messrs. Norman and Robinson, of the English Church, were murdered and where, as in all that part of the country around Peking, Christians have suffered heavily. At Wuchang a very successful three weeks' institute for the native teachers working in that city and Hankow had just closed. The Rev. Dr. F. L. H. Pott reported the necessity of adding to the buildings of St. John's College at an early day, to provide accommodation for twenty more students. The Rev. Arthur M. Sherman reported that the missionaries at Hankow, with the aid of friends, had purchased land and erected a substantial chapel for St. John's Mission in that city, but in order to make the work effective there should be two additional buildings as a residence for the native clergyman and family, school-room, etc. The Board authorized an expenditure of \$2,000 United States gold for the purpose.

Bishop Partridge has just secured a suitable plot of land near the cathedral in Kyoto for a Bishop's house with \$3,000 appropriated by the Board for the purpose some months ago, and it was by resolution directed that an appeal be made to the Church for \$5,000 for the erection of a residence thereon. This action was taken because the Board did not feel justified in the present financial outlook in making the appropriation from general funds.

Bishop Holly reported that he expected to return to Haiti for the summer months, coming back to the United States in time to attend the General Convention. So far he has raised in pledges and cash about a quarter of the amount required for his missionary work as approved by the Board.

Upon a report presented by the Bishop of New Hampshire, it was considered unwise to use missionary contributions for the purpose of adding to the present library in the Church Missions House, wherein recently published works on missionary subjects are greatly needed for reference and for loaning, but an appeal to the Church was authorized for a sum not to exceed \$500 for the furnishing of such books, and a further annual sum of say \$200 to add to the Library from time to time. A special committee of three was appointed to have all charge of the books, of which committee the Corresponding Secretary is a member.

On motion of the Bishop of New York, the following resolution was adopted:

Resolved: That this Board has learned with profound thankfulness of the policy of forbearance and self-restraint, in his dealings with the Chinese people, so happily illustrated by the General Commanding the United States forces in Peking.

Mr. William R. Butler, of Mauch Chunk, Pa., was elected a member of the Board of Managers *vice* Mr. Whitlock, resigned. [Mr. Butler has accepted.]

The Auditing Committee reported that they had caused the Treasurer's books and accounts to be examined to the first instant and had certified the same to be correct.

Announcements

Concerning the Missionaries

Africa

AT the meeting of the Board of Managers March 12th, acting for the Bishop of Cape Palmas, Miss Agnes P. Mahony, now the Directress of the Metropolitan Training School for Nurses on Blackwell's Island, was "appointed as a professional woman for general service at Cape Mount Station." Miss Mahony's support will come from the Woman's Auxiliary United Offering of 1898.

ALFRED DIGGS, teacher in the Boys' School, resigned and left Cape Mount January 2d.

MISS ELLA GOOD, appointed from England in March, 1898, has resigned in view of her approaching marriage. She sailed from Cape Mount January 30th.

China

THE REV. J. LAMBERT REES, with his family, was intending to sail from Southampton, England, for Shanghai by the steamer *Prinz Heinrich* March 11th.

THE BISHOP OF SHANGHAI has appointed Mr. W. McCarthy, a civil engineer by profession, as teacher in the Boone School, Wuchang. At the March meeting the Board provided for his salary. Mr. McCarthy was baptized by one of our missionaries and confirmed by Bishop Graves some time ago.

Tokyo

ADVICES have been received that Professor J. McD. Gardiner, of St. Paul's College, Tokyo, on leave of absence after seven years' continuous service, sailed from Yokohama with his family February 23d by the North German Lloyd steamer. After visiting Mr. Gardiner's home in Scotland, they will take steamer to New York.

Kyoto

LETTERS from Bishop Partridge announce his arrival at Yokohama February 6th and at Kyoto the 11th.

AT its meeting March 12th the Board of Managers formally approved of the appointment by the Bishop of Kyoto of the Rev. Charles S. Reifsnider, of the Diocese of Ohio. At the same meeting the Bishop's appointment of the Rev. Irvin H. Correll, D.D., was approved, to take effect upon his ordination to the diaconate. Dr. Correll has been a missionary in Japan for a number of years and therefore returns ready for work, with full command of the language. The needful appropriations to carry these two appointments into effect were made.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

Africa:	The Rev. W. A. Fair, St. Paul's Ave., Tompkinsville, Staten Island.
Alaska:	The Rev. Jules L. Prevost.
Brazil:	The Rev. William Cabell Brown, D.D.
China:	The Rev. D. T. Huntington, 2 Atwood Street, Hartford, Conn. Miss Lillis Crummer, care Dr. B. F. Crummer, Omaha, Neb.
Japan:	The Rev. A. D. Gring, 409 Howard Street, Syracuse, N. Y. The Rev. I. H. Correll, D.D. Miss Irene P. Mann, Staunton, Va.
Work among the Negroes:	The Rev. E. N. Joyner, of Columbia, S. C., 2201 St. James Place, Philadelphia.

The Sanctuary of Missions

Easter Morning Soliloquy for Mission Workers

ARISE, shine! for thy light is come,
And the glory on thee is risen;
Arise, shine on a world of gloom,
Oh, soul, which has burst thy prison!
The glad new song thou must rise and
sing,
With the voice of a life's thanksgiving;
Thou art called to walk before the King,
In the land of the happy living.

Not with uncertain light and dim,
With pale and faint reflection,
Shine forth, oh, ransomed one, for Him,
Thy Life and Resurrection;
E'en where of Christ, thy Lord most
dear,
There is no remembrance spoken,
Light on thy brow serene and clear
His presence shall betoken.

Shine, that the world without may know
Of springs in secret welling;
Of a changeless peace for all below
In His secret Presence dwelling;
Thy life is hid with Christ in God,
Henceforth, in Him abiding,
Thy light must shine upon the road,
Homeward and heavenward guiding.

No more, in dark and cloudy day,
Let doubt and care enthrall thee;
He goes before thee in the way,
Who deigned in love to call thee;
Thou hast left behind thee death's dark
gloom
And the chains of the shadowy prison;
Arise! shine! for thy light is come,
In the life of a Saviour risen.
—*Chimes of Consecration.*

Intercessions

For the Church's mission in Porto Rico, that it may fully minister to all the needs of the people. Page 230.

For Boone School, that it may continue to be a centre of strong Christian influence among the young men of China. Page 216.

For the increase of the willingness to give in the Church at home.

For the District of Sacramento, that bishop, clergy and people may be enabled to extend the Church. Page 237.

For the Mexican Church, that its necessities may be provided, and its work progress under God's guidance. Page 211.

Collect

General Intercession for Workers and Helpers

ALMIGHTY God, who hearest the prayers of Thy servants for one another; Be graciously pleased to hear us as we plead in behalf of those, who by prayers, labours and gifts are helpers of our joy in the missionary work of the holy Church [especially ———]. Remember them for good, O Lord God; supply all their wants, temporal and spiritual. And, forasmuch as good-will and love are needful to the prosperity of the work, we beseech Thee to inspire all Thy people with such devotion that they may cheerfully aid in setting forward Thy Kingdom among men; for His sake who laid down His life for us, Thy Son Jesus Christ our Lord. *Amen.*

Collect for the Mexican Church

O ALMIGHTY God, who by Thy Son Jesus Christ didst give to Thy Church many excellent gifts, and commandest her earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors [especially ———] diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

THE WOMAN'S AUXILIARY

To the Board of Missions

The March Conference of General and Diocesan Officers

THE heavy rain on the morning of Thursday, March 21st, reduced the number of officers attending the monthly conference to fourteen: From Central New York, one; Long Island three; Newark, one; New York, six (one Junior); Pennsylvania, two (one Junior); South Carolina, one.

Mrs. Knickerbocker, president of the Central New York branch, presided.

The Secretary presented the subject of yearly offering, at Easter. For two years officers and members of the Auxiliary at Easter have sent some contribution to the Missions House for General Missions. The first year \$364.80 came in this way, the second year \$414.25. Two officers have already repeated their gift this third year, and others are hereby reminded that they may do so. With the fact before us that, in the year 1899-1900, the Auxiliary gave \$11,000 less for General Missions than in the previous year, it certainly seems well that some special reminder of the general work of the Church and some special suggestion of opportunity to give should come before the women of the Auxiliary.

In this connection was noted the recent death of a member of the Western New York branch, who for some years had given \$3,000 annually for the salary of a Domestic Missionary Bishop, and the question was asked if there is a woman in that or some other branch to succeed her in making this yearly gift?

Since the last conference a new leaflet

upon the United Offering had been issued. It is in the form of a letter, and it was suggested that it be sent personally to each woman communicant in the parishes, accompanied by a notice from the parish treasurer, giving her address, and—when he is interested and willing to give it—with a word of commendation from the rector, over his signature. Copies of this leaflet will be supplied in quantity as called for.

Printed letters have been sent out to the diocesan officers, relative to the Triennial Meeting and the Missionary and Historic Exhibit in San Francisco; and the Honorary Secretary suggested that preparations for the Historic Exhibit might furnish material for many study classes another season, with special reference to the planting of the Church in the respective dioceses, and to the consequent obligation resting upon each to do missionary work for others.

The Girls' Friendly and General Missions

Mrs. Thomas Roberts, president of the Girls' Friendly Society, addressed the conference upon the work of that Society for the Missions of the Church, viewing it in three aspects: The direct work in the upbuilding of the spiritual life in the girls themselves, and its influence in their homes; the aid they give in money and boxes to missions, especially their share in the support of Miss Mason, of the China Mission; and

the effect of personal work, in prompting to a larger service, in which Mrs. Roberts claimed some share for the Girls' Friendly through the connection of such missionaries as Miss Ward, Miss Sabine, Dr. Glenton and Miss Mason with it.

A New United Offering Box

The Secretary read a letter from Mr. E. Walter Roberts, Assistant Treasurer, and showed a model of a folding box suggested by him for use in gathering the United Offering of 1904. Such a box, according to Mr. Roberts's calculations, would save an expense of from \$30 to \$40 on the thousand, and single boxes can be sent in envelopes together with leaflets. Mr. Roberts's letter was received by the officers with hearty approbation and cordial thanks.

The Next Meeting

The officers were reminded that the April meeting would be the last of the season, and that many subjects of interest and importance to the Auxiliary should be brought forward at that time. Mrs. Soule, treasurer for the United Offering in the New York diocese, was asked to present a paper upon "The United Offering, Its Past, Present and Future," and slips of paper being given to the officers present, they were asked each to note down three subjects which seemed to them most important to bring forward in April for consideration preliminary to the meetings in the fall. It was also suggested that should the time in April

be insufficient, a meeting in May might be called.

The subjects suggested by the officers were, the "United Offering," the "Junior Department," the "Advisory Committees," the "Spiritual Aspect of the Work," "The Triennial Service," "How to Reach a Larger Number of Women," "How to Strengthen the Work, without Regard to Increasing Membership," "How to Increase Interest in Meetings," "How to Increase Attendance at Parish Meetings," "How to Promote Unity in Work between the Diocesan Organization and its Membership of Parish Branches," "Study Classes," "How to Secure Interest and Co-operation of the Clergy," "How to Meet Central Expenses of Diocesan Branches," "The Advisability of Diocesan Committees for Work among the Colored People of the South," "What Can be Done to Increase the Meagre Stipends of the Missionaries?" "Comfort Clubs."

Before the April conference we hope that officers unable to attend will send in other suggestions, or write the Secretary which of these subjects appear to them most important.

The April Conference

THE April conference of officers of the Woman's Auxiliary will be held in the Auxiliary Room of the Church Missions House, on Thursday the 18th, at 11:30 A.M. It will be a meeting of more than usual importance, and a large attendance is desired.

St. Mary's League

WE congratulate the Churchwomen of the Diocese of Tennessee upon the work they have lately undertaken, in response to their Bishop's request, to aid with their substantial sympathy the two industrial schools among the negroes of Memphis and Nashville.

The Memphis branch of this league

numbers twenty-six ladies, whose first undertaking is to furnish the boys' and the assistant's rooms in St. Joseph's Trade School. These new workers are already experiencing difficulties which have often been met before. They have listened with deep interest to the plans which Mr. Marvin, the head of the school, has laid before them, but find it difficult

to awaken that same interest in their fellow-townsmen and other Churchmen who have not heard.

Bishop Gailor is giving to these industrial schools the entire appropriation from the Colored Commission for the present year, and the members of the league hope to make great progress. We wish them all success in the undertaking, and hope that the Auxiliary elsewhere may continue the sympathy and help which they have already shown in supporting the head teacher and her associate at St. Mary's, Nashville, and in supplying boxes there and for St. Joseph's.

The Very Rev. Stephen H. Green, Dean of the Cathedral, Memphis, adds this testimony to the value of the work which it is hoped that these schools may accomplish: "Two schools for the education of the negro have lately been opened in the Diocese of Tennessee, under the direction of the Bishop and Archdeacon Bassett—St. Mary the Virgin's Industrial School for Girls, in Nashville, and St. Joseph's Trade School for Boys, in Memphis. At both of these the utmost care is exercised and effort made to train the pupils to do thorough and effective work. The girls are taught the duties of the house, to be dressmakers, seamstresses, etc., and the

boys are taught to be printers, carpenters, etc. The diocesan paper of Tennessee is now printed at St. Joseph's School, and many orders from merchants and others produce a small income, and promise a large support. The old Canfield Orphan Asylum has been put in habitable condition for the school at Memphis, and a new building erected for the school at Nashville. Archdeacon Bassett resides at Nashville, and has charge of Hoffman Hall and of St. Mary's School. The Rev. Herbert L. Marvin, with his family, resides in the school at Memphis, and has a competent assistant. To begin properly such a work has required a large outlay, and much of the money has been the free gift of one engaged in the work. If these schools can be successfully started without incurring large indebtedness, they must and will, especially St. Joseph's, soon provide their own income. To one living where there are thousands of negroes, untaught because they rebel against thorough training, wretchedly trained in religious life because of the arrogance and ignorance of their teachers, with no idea of the 'hallowing of work,' the value of schools like St. Mary's and St. Joseph's cannot be overestimated."

Notes from the United Offering Missionaries

V. School of St. Mary the Virgin, Nashville, Tennessee

BY JEAN W. TATLER, PRINCIPAL

WITHIN the year the Bishop of Tennessee has established two industrial schools for the negro youth of his diocese. That for girls, called the School of St. Mary the Virgin, has been placed under the charge of Miss Tatler, whose support is provided from the United Offering.

ST. MARY'S has been in operation only since October, 1900, and its progress so far has been very encouraging, so that I feel we are really gaining ground. There are six girls—the limit being twelve—who are becoming proud of the school and of being St.

Mary's girls, proud of their uniforms, and take a real interest in everything that tends to make the building neat. Not long ago I found one of them diligently sweeping the boards that form a walk at the back, and saying to herself: "Well, I reckon this wont look like a

mud bog when I done finish it." Which goes to show a good spirit.

They do the bulk of all the work, dish-washing, scrubbing, sweeping, and dusting, and they assist in the washing and ironing as much as possible. Thus far they have learned to make very creditable bread, some of which they sent to Archdeacon Bassett on Christmas Day. He delighted them by saying that he could not believe that I had not made it, or that it was school bread at all. They get practice in waiting by taking care of my rooms, and attending me at meal times, and I cannot but feel that very soon most of them will be excellent little maids. I am trying to fix in their minds the idea that all work is noble, and that they may feel much more proud of the useful lives they will lead by making the homes of others comfortable, than perhaps the very people who employ them can ever do.

We have prayers every morning at half past six, and at nine, religious instruction and catechism, together with a little talk on some fault of the day before. We attend Evensong daily, at Hoffman Hall, and on all Holy Days we go there to the early celebration of the Holy Communion. I can see a marked change for the better in their manner and devotion at service. I feel sure that the blessed religion of Jesus Christ, as taught by the Church, is the only remedy for the degradation and misery of the negro race; thus the religious instruction is our first consideration.

I wish you could see the bright, sunny

dormitory with its rows of comfortable cubicles, each containing a little white bed and other furniture, all of which must be kept in the most immaculate condition. Every room in the house is pleasant, and I think a bright house has its influence on the inmates.

At Christmas the girls had ten days' holiday from lessons, and they made all the Christmas decorations for Hoffman Hall chapel, and also a lot of artistic scrap-books for the children of All Saints' mission in South Nashville. During Lent they take up this work again for the little sufferers in one of the hospitals, and are to make a large folding screen for the children's ward as an Easter gift. On Easter Day they will sing carols for the children.

We have done very well indeed in the "store," considering that we have had only two barrels of things sent us. In the first two months we made \$22.50. I hope to do much better now, as I am beginning to fill the store up, several boxes having arrived, full of useful things.

The New Year found us with but a few dollars' debt on the school, and I am sure we shall get on if only we can secure some partial scholarships to help out with the finances. Five of the six girls are on half-scholarships (of \$38.75 each), and we simply must have about \$19 per month to make up the requisite amount due. Archdeacon Bassett is afraid to take in more girls until these are provided for financially, and our usefulness is thus limited.

VI. Christ's Mission, Ross Fork, Boise

BY S. C. GARRETT

A YEAR and more ago Miss Garrett went out from her home in the old Colonial parish of Williamsburg, Virginia, to help our Western Missionary Bishop from Virginia. He has now given her the care of the school for Bannock Indian girls at Ross Fork, and she sends to her friends and helpers in the Auxiliary this sketch of their home and school life.

OUR rising bell rings at half-past six; at seven the girls must be down at their duties. At a quarter to eight I ring the prayer bell, and every girl must come in a white apron,

with her hair nicely smoothed, and clean hands. Their duties must then be finished, or they are marked. They sing a hymn—they sing very sweetly—I read a psalm and say our morning prayer.



THE MISSION HOUSE

Then the folding-doors are opened and they go to breakfast; they are learning very good table manners. Afterward the house must be cleaned and put in order for the day. There is a growing conviction among the children that by using the handles of the doors there will be less labor in removing finger marks from the white paint. This is just what I wish them to learn. Mrs. Wickstrom, the farmer's wife, helps to overlook all these domestic matters, but of course I help to train the children.

Then comes my school bell. I open the school with a hymn, a short prayer, and my Bible-class. This is the work for which I came, and it is the dearest to my heart. It is a pleasure to see the way the children are learning to love the Word of God; some of them search it eagerly for themselves, and this is the aim of my teaching, that the Word may go far beyond me. Two of our girls can answer every question in the Old and New Testaments through the whole

course as far as I have taught, without missing a word. The Bishop seemed pleased with the examination on the Bible which I held for his benefit. After dinner our occupations vary. The girls are being taught to sew and crochet, and they do their bead work; then they go out into the fresh air, either walk or play in the yard. At half-past seven the prayer bell rings; the girls must come again in white aprons, and every one



THE MISSION CHILDREN

give a verse from the Bible. They take great pleasure in selecting these verses. Often other Indians come in to the evening prayer, and some join in the singing. Then the little girls go to bed, and the larger ones sit up later.

This is our regular programme, but it must sometimes be set aside; for, although the children are my chief work, still I am missionary to the people also, and there are many outside claims, especially in sickness and death. When I

Auxiliary of twenty-three members, including the boys in my Sunday-school, is very much alive. I have never seen a more enthusiastic set of workers. Mrs. Bridges has started my lace class for me. A friend of the mission kindly sent me \$25 to pay the lace-workers, and braid and thread to the same amount, to begin this work. Miss Carter is giving us instruction in this department. I have an interesting Sunday-school class, the children of the Agency, the mission children,



A BANNOCK HOUSE: OLD OCEAN, AGED 112; REPORTED TO HAVE BEEN A GUIDE WITH LEWIS AND CLARKE, 1806

am needed I must go and leave the children to Mrs. Wickstrom's care, feeling thankful to leave them in such good hands; or sometimes I take them with me. I am beginning to find them a help in reaching their friends and in singing at the funerals. For a week I rode twelve miles every day to visit an Indian woman who was ill; then came back and taught my school, but this does not happen often. I have formed a Woman's Auxiliary. As yet we are few in number, but it is a beginning. A Junior

and some Indian children from the neighborhood, and also hold service Sunday nights.

A committee of Indian men called on me recently, and invited me to their war-dance. It was said to be unusual for them to do this, so I thought it wise to accept their invitation, especially as I had told them that if they would have it on any day but Sunday, I would go. What we read can give us little idea of this dance. I could not imagine a finer training to send a warrior on the war-

path. Their garments were covered with beautiful beadwork and their heads decorated with feathers. A circle of the Indians sat around a large drum and beat on it with sticks, while the dancers performed wonderful feats of agility, keeping perfect time to the music, and stopping at times to go through with what might be termed their military *manœuvres*. It used to be the custom for a young man to give an account of the number of men he had killed and the scalps he had taken, but that is all done away with, and the dance now is only to show what used to be in the old time.

Bishop Funsten has lately visited the mission, and baptized four of our girls, the rest had been baptized; he also baptized a white neighbor and her household, and two infant sisters of the children here. This neighbor expects to be confirmed, and to take charge of the Junior Auxiliary for me. One difficulty in the West is the unsettled condition of the population. Just as we organize a work all of our helpers may be called away, and our entire environment changed, but the Word cannot go out void, it must accomplish that which our Father pleases.



A BANNOCK CAMP

VII. A New Home.

BY A. THEODORA WALL

MISS THEODORA WALL, of the Diocese of Massachusetts, offered for work in Japan in November, 1898; in January, 1899, she entered the Philadelphia deaconess school, and after six months' training, left for Tokyo in September of that year. At first stationed with Miss Babcock at Aomori, she was later transferred to Takasaki, and in October, 1900, and succeeding months describes her present surroundings.

THE house I have selected for my new home was a priest's house, and is situated right among the people, with just a bit of garden about it. My belongings have been stored in a neighboring *kura*, or fireproof storehouse, which used to be a temple devoted to the worship of the idol *Fudo*; but that worship has been given up, so they are willing to rent the house. My little place has quite an imposing gateway, with many carved figures of birds above. The house is a real Japanese affair, with sliding paper doors and the delightful *engawa* (verandas) on two sides of my bedroom as well as on the ground floor. I have had glass put in, in a good many places, but it is still not very easy to keep warm, and more ac-

cessible to rats than is desirable. Wood and coal are scarce and poor in this part of Japan, and one might as well try to keep water from running through a sieve as to keep rats out of a Japanese house! Beside the servant a young girl, a graduate of St. Margaret's, is with me. There is a *kogisho* (preaching-place) here in Takasaki, and Mr. Chappell comes over from Mayebashi once a month for Holy Communion. On the other Sundays service is read by a catechist who comes from the Divinity-school in Tokyo. On Fridays Mr. Chappell comes over to talk to the non-Christians. There are about half a dozen who call themselves Christians here and in the neighboring villages.

Miyaki San, my helper, and I are be-

ginning to have meetings, one for men and one for women. Six were present on each of the first occasions. Our first Sunday-school attendance was of twenty-four—twenty-four eager children, besides the babies tied on the backs of some—to hear for the first time, I believe in every case, the story of the One God who created all things, and to sing the first Christian hymn they had ever sung. This was “To-day the Saviour calls.” We sang only two stanzas, but it was wonderful to hear them catch the tune, and after we had dismissed them, in the garden and out in the street, we could hear some of them singing the lines they remembered. They told Miyaki San they meant to come every Sunday, whether it rained or snowed. Miyaki San handled them in just the right way. She felt at home with them, and asked them questions which set them to thinking, and made them eager to an-



“BESIDES THE BABIES TIED ON THE BACKS OF SOME”

swer. Next time we shall speak to them of God the Father, and then tell them of God the Saviour, keeping clearly in mind that there is but one God, as that must be the first important lesson to teach in such a country as this.

The Last News from Circle

FROM MISS E. M. DEANE

OUR deaconess and nurse, Miss Deane, makes her terse report of mid-winter at Circle. They have their variations of temperature there as here—55 degrees below zero one week, up to zero the next—a rise which they “feel very much.” The days before December 21st were short, so short “the sun in the act of rising sets,” but with the 21st there came a rapid change.

Miss Deane tells us of her busy days, teaching her twenty-five school children from ten until four, the care of her Indian patient, and her Sunday evening service of song. “I wish I were a first-class singer with a thorough knowledge of music.” Music and cooking are well-nigh indispensable arts in an Alaska missionary!

Joseph Toola has Indian service on Sunday at 11:30 and 5:30; at 2 P.M., Miss Deane has Sunday-school with twenty-six scholars. What a deaconess can, she tries to do; but she sorely feels the need of a clergyman to do for the

people what she cannot. “I hope you can get up an Alaskan boom,” she writes, “and have what we call a ‘stampede’ of workers.” Meanwhile, she works on alone, amid her white and Indian friends and neighbors, looking for the solace of a visit from her Bishop. “Everyone likes him so much,” she says, and the natives are always asking: “When you think Bishop Rowe come?”

And when he *did* come, she did not know him! He appeared at the door of the hospital February 15th, asking if a pilgrim might be taken in. The frost and ice made a sort of halo about his face and head—the “sort of halo” Miss Deane says, “an Alaskan saint ought to wear”! He “took up a claim” in one corner of the hospital, where a great privilege and pleasure it was to have him. The people of Circle came out in good numbers to the services and enjoyed them. Only three families of Indians were in town, the others having gone hunting, to remain away until the river opens.

Domestic Missions

I. MISSIONARY DISTRICTS

Names and addresses of missionaries to white people receiving stipends during a whole or part of the year, from September 1st, 1900, to September 1st, 1901.

(List corrected March 1st)

ALASKA.

Rt. Rev. P. T. ROWE, D.D., *Sitka*
 Rev. C. H. H. Bloor, *Nome*
 Rev. J. G. Cameron, *Skogway*
 Rev. H. J. Gurr, *Juneau*
 Rev. J. L. Prevost, *(On leave)*
 Rev. L. J. H. Wooden, *Fort Yukon*
 Mr. E. J. Knapp, *(Retired)*
 Miss E. M. Deane, Deaconess, *Circle City*
 Miss H. Lidstrom, Matron, *Skogway*

"ARIZONA."

Rt. Rev. J. M. KRNDRICK, D.D., *Phoenix*
 Rev. F. T. Bennett, *Prescott*
 Rev. A. Elliott, *(Retired)*
 Rev. C. Ferguson, *Tucson*
 Rev. B. G. Lees, *Bisbee*
 Rev. W. R. Seabone, *Gallup, N. M.*

"ASHEVILLE."

Rt. Rev. J. M. HORNER, D.D., *Asheville, N. C.*
 Rev. C. D. Chapman, *Brevard, N. C.*
 Rev. J. A. Deal, *Franklin, N. C.*
 Rev. D. T. Johnson, *Lincolnton, N. C.*
 Rev. M. G. Ledford, *Elf, N. C.*
 Rev. H. H. Phelps, *Wilkesboro, N. C.*
 Rev. W. F. Rice, *Grace, N. C.*
 Rev. E. S. Stone, *Waynesville, N. C.*
 Rev. A. H. Stubbs, *Asheville, N. C.*
 Rev. C. B. K. Weed, *Rutherfordford, N. C.*

Rev. J. A. Weston, *Hickory, N. C.*
 Rev. T. C. Wetmore, *Arden, N. C.*
 Rev. W. R. Wetmore, D.D., *Lincolnton, N. C.*

Rev. C. J. Wingate, *(Retired)*
 Miss M. Bonner, *Waynesville, N. C.*
 Miss J. Laxton, *Morganton, N. C.*
 Miss M. McIntosh, *Waynesville, N. C.*
 Miss I. Ramsauer, *Bell, N. C.*
 Mrs. R. Stuart, *Morganton, N. C.*

BOISE.

Rt. Rev. J. B. FUNSTEN, D.D., *Boise, Id.*
 Rev. S. Coolidge, *Shoshone Agency, Wy.*
 Rev. S. J. Jennings, Gen'l Missionary, *Nampa, Id.*
 Rev. J. H. McPherson, *Weiser, Id.*
 Rev. D. C. Mayer, *Ross Fork, Id.*
 Rev. P. Murphy, *Pocatello, Id.*
 Rev. I. T. Osborn, *Idaho, Id.*
 Rev. J. Stoddard, *Green River, Wy.*

DULUTH.

Rt. Rev. J. D. MORRISON, D.D., *Duluth, Minn.*
 Rev. F. E. Alleyne, *Alexandria, Minn.*
 Rev. F. M. Bacon, *Sauk Rapids, Minn.*
 Rev. L. I. Belden, *Virginia, Minn.*
 Rev. S. Currie, *Eucled, Minn.*
 Rev. W. H. Eastham, *Glenwood, Minn.*
 Rev. A. E. Fillmore, *Duluth, Minn.*
 Rev. F. M. Garland, *Brown's Valley, Minn.*
 Rev. J. F. Hamilton, *Sauk Centre, Minn.*
 Rev. W. P. Horton, *Moorehead, Minn.*
 Rev. W. Walton, *Little Falls, Minn.*
 Rev. F. Willis, Jr., *Red Lake, Minn.*
 Rev. A. O. Worthing, *Fergus Falls, Minn.*

Among Swedes.

Rev. A. Kalin, *Lake Park, Minn.*
 Rev. K. S. Tottermann, *Duluth, Minn.*

LARAMIE.

Rt. Rev. A. R. GRAVES, D.D., *Kearney, Neb.*
 Rev. J. M. Bates, *Long Pine, Neb.*
 Rev. A. W. Bell, *Sheridan, Wyo.*
 Rev. J. L. Craig, *Casper, Wyo.*
 Rev. W. H. Doggett, *Broken Bow, Neb.*
 Rev. E. R. Earle, *Sidney, Neb.*
 Rev. C. D. Frankel, *Good River, Neb.*
 Rev. R. M. Hardman, *Calloway, Neb.*
 Rev. C. M. Smith, *(Retired Feb. 8)*

Rev. H. Stoy, *McCook, Neb.*
 Rev. W. H. Sanders, *Red Cloud, Neb.*
 Rev. L. H. Young, *Chadron, Neb.*
 Miss B. K. Childs, *McCook, Id.*
 Miss C. LeHew, *In Training, St. Paul, Minn.*

MONTANA.

Rt. Rev. L. R. BREWER, D.D., *Helena*
 Rev. J. J. Bowker, *Butte*
 Rev. H. E. Clower, *Kalispell*
 Rev. E. D. Hooker, *Dillon*
 Rev. F. B. Lewis, *Bozeman*
 Rev. C. H. Linley, *Missoula*
 Rev. J. F. Pritchard, *Fridley*
 Rev. C. Quinney, *Miles City*
 Rev. O. Stewart, *Missoula*
 Rev. H. G. Wakefield, *Philipsburg*
 Miss H. Withers, Deaconess, *—*

NEW MEXICO.

Rt. Rev. J. M. KENDRICK, D.D., *Phoenix, Ar.*
 Rev. J. H. Cox, *Santa Fe*
 Rev. E. L. Eustis, *Roswell*
 Rev. G. Hinson, *Mesilla Park*
 Rev. J. McConnell, *(Retired)*
 Rev. H. W. Ruffner, *(Retired)*
 Rev. W. R. Seabone, *Gallup*

NORTH DAKOTA.

Rt. Rev. S. C. EDGALL, D.D., *Fargo*
 Rev. P. A. Almquist, *Adams*
 Rev. R. A. Bilkey, *(Retired Dec. 1)*
 Rev. E. W. Burleson, *Larimore*
 Rev. A. Chard, *Buffalo*
 Rev. D. H. Clarkson, *Jameson*
 Rev. H. B. Ensworth, *Lisbon*
 Rev. A. A. Joss, *Bismarck*
 Rev. L. J. Moutrie, *Valley City*
 Rev. H. J. Sheridan, *Jameson*
 Rev. C. Turner, *Devils Lake*
 Rev. T. H. J. Walton, *Wahpeton*
 Rev. W. Watson, *St. Vincent*
 Rev. C. Wright, *Forest River*

OKLAHOMA AND THE INDIAN TERRITORY.

Rt. Rev. F. K. BROOKE, D.D., *Guthrie, Ok.*
 Rev. G. Biller, *Lehigh, I. T.*
 Rev. T. J. Brookes, *El Reno, Ok.*
 Rev. E. DeWolf, *South McAlester, I. T.*
 Rev. H. L. A. Fick, *Oklahoma City, Ok.*
 Rev. A. V. Francis, *Muskogee, I. T.*
 Rev. T. Lloyd, *Alva, Ok.*
 Rev. A. B. Nicholas, *Guthrie, Ok.*
 Rev. H. B. Smith, *Aradmore, I. T.*
 Miss H. Giles, *Coalgate, I. T.*
 Miss R. A. Myers, *So. McAlester, I. T.*

[OLYMPIA.

Rt. Rev. L. H. WELLS, D.D., (in charge), *Spokane, Wash.*
 Rev. T. T. Arney, *Tacoma, Wash.*
 Rev. B. O. Baker, M.D., *Port Townsend, Wash.*
 Rev. J. H. Birchhead, *Vancouver, Wash.*

Rev. D. M. Brookman, *Aquatic, Wash.*
 Rev. J. Cheal, *Tacoma, Wash.*
 Rev. A. W. Cheatham, *Wahcom, Wash.*
 Rev. E. Davis, *Tacoma, Wash.*
 Rev. F. C. Eldred, *Mt. Vernon, Wash.*
 Rev. C. G. Hannah, *Kent, Wash.*
 Rev. P. E. Hyland, *Ballard, Wash.*
 Rev. R. D. Nevius, D.D., *Blaine, Wash.*
 Rev. D. Sutton, *Snohomish, Wash.*

SACRAMENTO.

Rt. Rev. W. H. MORELAND, D.D., *Sacramento, Cal.*
 Rev. T. L. Bellam, *Wadsworth, Nev.*
 Rev. W. L. Clark, *Benicia, Cal.*
 Rev. F. W. Crook, *Cloverdale, Cal.*
 Rev. H. C. Eastman, *Lakeport, Cal.*
 Rev. A. George, *Sacramento, Cal.*
 Rev. W. H. Hawken, *Arcata, Cal.*
 Rev. E. Johnson, *(Retired Oct. 1)*
 Rev. A. L. Mitchell, *Ferrisdale, Cal.*
 Rev. W. J. O'Brien, *Colusa, Cal.*
 Rev. O. Parker, *Woodland, Cal.*

Rev. J. T. Shurtliff, *Auburn, Cal.*
 Rev. W. H. Stewart, *(Retired Jan. 20)*

SALT LAKE.

Rt. Rev. ABIEL LEONARD, D.D., *Salt Lake City, U.*
 Rev. O. E. Ostenson, Gen. Missionary, *Grand Junction, Col.*
 Rev. R. H. Barner, *Ouray, Col.*
 Rev. H. Bullis, *Glenwood, Col.*
 Rev. D. W. Galway, *Breckenridge, Col.*
 Rev. H. A. Handel, *Meeker, Col.*
 Rev. G. C. Hunting, *Evansville, Wyo.*
 Rev. C. E. Perkins, *Durango, Col.*
 Rev. O. St. J. Scott, *(Retired Nov. 1)*
 Rev. R. S. Striffelw, *Salt Lake City, U.*
 Mr. W. H. Hoff, *Richmond, Va.*
 Miss Carter, *In Training, Salt Lake City, U.*
 Miss E. Lees, *(In training, Philadelphia)*
 Miss F. B. Lees, *(In training, Philadelphia)*

SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D., *Sioux Falls*
 Rev. J. H. Babcock, *(Retired)*
 Rev. J. S. Budlong, *(Retired Feb. 28)*
 Rev. F. Durant, *Flandreau*
 Rev. E. H. Edson, *Madison*
 Rev. A. R. Heath, *Mitchell*
 Rev. F. W. Maccaud, *Huron*
 Rev. G. C. McKay, *Redfield*
 Rev. W. H. Pond, *Spearfish*
 Rev. W. H. Sparling, *Rapid City*
 Rev. H. N. Tregitt, *Webster*
 Rev. F. N. Tummson, *Vermillion*
 Rev. G. C. Ware, *Leadwood*
 Rev. W. Wylie, *Sturgis*

SOUTHERN FLORIDA.

Rt. Rev. W. C. GRAY, D.D., *Orlando, Fla.*
 Rev. C. W. Arnold, *Daytona, Fla.*
 Rev. W. H. Bates, *Sanford, Fla.*
 Rev. M. B. Bradin, *Punta Gorda, Fla.*
 Rev. B. P. Brown, *Titusville, Fla.*
 Rev. J. H. Davet, *Zellwood, Fla.*
 Rev. W. Johnson, *Leesburg, Fla.*
 Rev. H. W. Little, *Deland, Fla.*
 Rev. T. J. Purdue, *St. Petersburg, Fla.*
 Rev. L. A. Spencer, *Bradenton, Fla.*
 Rev. J. H. Weddell, *Thonotosassa, Fla.*
 Miss E. F. Condit, *Church Home and Hospital, Orlando, Fla.*
 Miss E. L. Griffiths, *Hospital, Orlando, Fla.*
 Miss M. I. McNear, *(Retired Mar. 1)*

SPOKANE.

Rt. Rev. L. H. WELLS, D.D., *Spokane, Wash.*
 Rev. J. N. Barry, *Spokane, Wash.*
 Rev. H. N. Bowne, *Palouse, Wash.*
 Rev. F. Daughters, *Wallace, Id.*
 Rev. T. A. Daughters, *Colfax, Wash.*
 Rev. C. A. Horne, *Leviston, Id.*
 Rev. A. E. MacNamara, *Pomeroy, Wash.*
 Rev. J. Manning, *Spokane, Wash.*
 Rev. W. H. Roets, *Chelan, Wash.*
 Rev. E. P. Smith, *Leviston, Id.*
 Rev. W. C. Wise, *Bozhan, Wash.*
 Miss E. Duke, *(Retired Jan. 31)*
 Miss J. R. Kempton, Deaconess, *—*

WESTERN TEXAS.

Rt. Rev. J. S. JOHNSON, D.D., *San Antonio, Tex.*
 Rev. M. A. Barber, *San Marcos, Tex.*
 Rev. L. S. Bates, *Eagle Pass, Tex.*
 Rev. E. U. Bun, *Rockport, Tex.*
 Rev. A. W. Burroughs, *Victoria, Tex.*
 Rev. W. Carnahan, *San Antonio, Tex.*
 Rev. R. Galbraith, *Kerrville, Tex.*
 Rev. A. W. Garden, *Cuero, Tex.*
 Rev. P. Jones, *Seguin, Tex.*
 Rev. J. Senior, *Uvalde, Tex.*
 Rev. F. R. Starr, *San Angelo, Tex.*
 Rev. J. Ward, *Loredo, Tex.*
 Mr. G. A. Jamieson, *Lockhart, Tex.*

Rev. E. Forsberg.....*Minneapolis*
 Rev. S. Werner.....*Litchfield*
 Miss A. P. Campbell,
 Miss A. C. Kinney,
 Miss A. Knox, } *In Training,*
 Miss E. W. Morgan, } *St. Paul*
 Miss J. Peterson,

MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.
 Rev. A. T. Brown.....*Bay St. Louis*
 Rev. C. D. Brown.....*Port Gibson*
 Rev. J. B. Fitzpatrick.....*Witona*
 Rev. W. Hart.....*Bay St. Louis*
 Rev. D. E. Holt.....*McComb City*
 Rev. N. Logan, D.D.....*Pass Christian*
 Rev. H. H. Messenger.....*Summit*
 Rev. H. W. Robinson.....*Brandon*

NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.
 Rt. Rev. A. L. WILLIAMS,
Bishop-Coadjutor
 Rev. D. I. Hobbs.....*Nebraska City*
 Rev. I. P. Johnson.....*So. Omaha*
 Rev. A. E. Marsh.....*Central City*
 Rev. S. Mills.....*Ashland*
 Rev. W. J. Moody.....*Falls City*
 Rev. C. A. Weed.....*Columbus*
 Rev. J. A. Williams, Colored Work,
Omaha
 Rev. A. T. Young.....*Blair*
 Rev. C. H. Young, *Associate Mission,*
Omaha

NEW HAMPSHIRE.

Under Rt. Rev. W. W. NILES, D.D.
 Rev. M. H. Carroll.....*Lancaster*
 Rev. W. S. Emery.....*Tilton*
 Rev. J. C. Flinders.....*Woodsville*
 Rev. E. Goodridge, D.D.....*Exeter*
 Rev. H. F. Hill, D.D.....(Retired Nov. 1)
 Rev. G. P. Huntington, D.D.....*Hanover*
 Rev. W. N. Jones.....*Goffstown*
 Rev. A. A. Murch.....*Salmon Falls*
 Rev. W. F. Niles.....*Laconia*

NEW YORK.

Under Rt. Rev. H. C. POTTER, D.D.
 Rev. J. G. Hammarskold, *Gen. Mis-*
tionary to Swedes.....*Yonkers*

NORTH CAROLINA.

Under Rt. Rev. J. B. CHESHIRE, D.D.
 Miss F. Foxhall.....*Bristow*
 Miss N. Smith.....*Shinsville*

OHIO.

Under Rt. Rev. W. A. LEONARD, D.D.
 †Rev. A. W. Mann.....*Gambier*

OREGON.

Under Rt. Rev. B. W. MORRIS, D.D.
 Rev. C. Booth.....*Grant's Pass*
 Rev. I. Dawson.....(Retired Dec. 31)
 Rev. J. Dawson.....*Roseburg*
 Rev. W. Horsfall.....*Marshfield*
 Rev. D. E. Loveridge.....*Eugene City*
 Rev. C. MacLean.....*Corvallis*
 Rev. C. W. Turner.....*La Grande*
 Rev. J. Warren.....*Baker City*

QUINCY.

Under Rt. Rev. A. BURGESS, S.T.D.
 Rev. C. R. Birnbach.....*Griggsville, Ill.*
 Rev. G. E. Edgar.....(Retired Sept. 15)
 Rev. C. A. Nybladh.....*Galesburg, Ill.*
 Rev. W. M. Furce.....*Oso, Ill.*
 Rev. J. C. Quinn, D.D.....*Pittsfield, Ill.*
 Rev. T. A. Waterman (Retired Sept. 10)
 Rev. J. Wilkinson.....*Farmington, Ill.*
 Mr. A. Brunner.....*Woodhull, Ill.*

SOUTH CAROLINA.

Under Rt. Rev. E. CAPERS, D.D.
 Rev. B. M. Anderson.....*Pendleton*
 Rev. R. W. Anderson.....*Edgefield*
 Rev. R. W. Barnwell.....*Florence*
 Rev. C. W. Boyd.....*Cherokee*
 Rev. H. H. Covington.....*Sumter*
 Rev. J. Joyner.....*Waverly Mills*
 Rev. J. D. McCullough, D.D.....*Walhalla*
 Rev. A. S. Thomas.....*Darlington*
 Rev. W. N. Tillinghast.....*Ridgeway*
 Rev. J. D. Walker.....*Blythe*
 Rev. G. C. Williams.....*Blackburg*
 Miss A. Parker.....*Summerville*

SOUTHERN VIRGINIA.

Under Rt. Rev. A. M. RANDOLPH, D.D.
 †Rev. J. Turner.....*Staunton, Va.*

SPRINGFIELD.

Under Rt. Rev. G. F. SRYMOUR, D.D.
 Rev. D. D. Chapin.....*Mt. Carmel, Ill.*
 Rev. W. B. Chft.....*Springfield, Ill.*
 Rev. A. Gray, D.D.....*Mattoon, Ill.*
 Rev. E. D. Irvine.....*Carrollton, Ill.*
 Rev. A. J. Musson.....*Pekin, Ill.*
 Rev. E. Phares.....*Mound City, Ill.*
 Rev. G. W. Preston.....*Murphyboro, Ill.*
 Rev. L. B. Richards.....*Belleville, Ill.*
 Rev. J. Rockstroh.....*Danville, Ill.*
 Rev. H. A. Stowell.....*Carlinville, Ill.*
 Rev. J. C. White.....*East St. Louis, Ill.*
 Rev. J. G. Wright.....*Greenville, Ill.*

TENNESSEE.

Under Rt. Rev. T. F. GAILOR, D.D.
 Rev. W. S. Claiborne.....*Cowan*
 Rev. G. H. Clare.....*South Pittsburg*
 Rev. W. E. Dakin.....*Cleveland*
 Rev. R. Hale.....*Foyetville*
 Rev. N. Joyner.....*Mason*
 Rev. A. Kilheffer.....*Harriman*
 Rev. S. B. McGlohon.....*Franklin*

Rev. A. H. Noll.....*Somerville*
 Rev. A. Patterson, Gen. Missy,
Mount Pleasant
 Rev. P. A. Rodriguez.....*Murfreesboro*
 Rev. R. K. Smith.....*Greeneville*
 Rev. C. S. Ware.....*Boltar*
 Rev. H. W. Wells.....*Chattanooga*
 Rev. T. D. Windiate.....*Memphis*

TEXAS.

Under Rt. Rev. G. H. KINSOLVING, D.D.
 Rev. G. L. Crockett.....*San Augustine*
 Rev. J. A. Duncan.....*Temple*
 Rev. B. A. Rogers.....*Houston Heights*
 Rev. H. L. Smith.....*Morfin*
 Rev. R. S. Stuart.....*Columbus*
 Rev. J. C. Waddill.....*Houston*

WESTERN MICHIGAN.

Under Rt. Rev. G. DEN, GILLESPIE, D.D.
 Rev. T. Beeson.....*Greenville, Mich.*
 Rev. T. Cuthbert.....*Elk Rapids, Mich.*
 Rev. J. C. Gairdner.....*Holland, Mich.*
 Rev. J. N. Rippey, M.D.,
Mount Pleasant, Mich.
 Rev. C. T. Stout.....*Traverse City, Mich.*
 Rev. H. P. Viborn.....*Dowagiac, Mich.*
 Rev. F. Welham.....*St. Joseph, Mich.*
 Miss M. A. Milnes.....*Adrian, Mich.*

WEST MISSOURI.

Under Rt. Rev. E. R. ATWILL, D.D.
 Rev. J. R. Atwill.....*Kansas City, Mo.*
 Rev. L. T. Minturn.....*Amazonia, Mo.*
 Rev. E. A. Neville.....*West Plains, Mo.*
 Rev. C. H. Powell.....*Neada, Mo.*
 Rev. R. A. Saunders.....*Harrisville, Mo.*
 Rev. S. Thurlow.....*Neosho, Mo.*
 Rev. L. M. Wilkins.....*Maryville, Mo.*

WEST VIRGINIA.

Under Rt. Rev. G. W. PETERKIN, D.D.
 Rt. Rev. W. L. GRAVATT,
Bishop-Coadjutor
 Rev. C. M. Campbell.....*Ravenwood*
 Rev. G. Card.....*Charleston*
 Rev. L. W. Doggett.....*Fayetteville*
 Rev. J. L. Fish.....*West Grafton*
 Rev. A. G. Grinnan.....*Point Pleasant*
 Rev. C. O. Pearson.....*Berkeley Springs*

PORTO RICO.

Rt. Rev. G. W. PETERKIN, D.D.
 (in charge)
 Rev. J. N. Bean.....*Porta Mula, Viequez*
 Rev. E. Caup.....*Ponce*
 Rev. G. B. Pratt.....(Retired Feb. 4)
 Rev. J. H. Van Buren.....*San Juan*

THE PHILIPPINES.

Rt. Rev. F. K. GRAVES, D.D. (in charge)
 The Rev. J. L. Smiley.....(In the U.S.)

†Deaf-Mute Missionary in several dioceses.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitien Church, in Mexico,* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church and the work among English-speaking people.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st, 1901, to March 1st, 1901:

* Lenten and Easter Offering (1900) from the Sunday-school Auxiliary.

ALABAMA—\$26.31			
Huntsville—Dr. P. L. Brouillette, Foreign.	15 00	Johnstown—St. John's, Foreign.....	12 50
Tuskaloosa—Christ Church, Foreign.....	11 31	Kinderhook—St. Paul's, Junior Aux., Sp. for Brazil.....	50
ALBANY—\$800.40		Lake Placid—St. Eustace's "A Communi- cant," through St. Augustine's League, Sp. for work of Rev. Owen M. Waller, Washington, D. C.....	10 00
Albany—All Saints', Wo. Aux., for Oklaho- ma, \$5; Olympia, \$5; Sacramento, \$5; Salt Lake, \$7; South Dakota, \$5; Southern Florida, \$5; Spokane, \$8; Western Texas, \$6; Sp. for Miss Carter's lace- teachers, Minnesota, \$11; Laramie, \$6; Montana, \$1; New Mexico, \$1; Sp. for Brazil, \$7; China, \$7.50; Haiti, \$5; Sp. for Cuba, \$15; Japan, \$9.50; Sp. for Mexico, \$17.50; West Africa, \$7.50....	134 00	Lansingburgh—Trinity Church, Foreign....	14 65
St. Andrew's, Junior Aux., Sp. for Gal- veston, Texas.....	20 00	Lebanon Springs—Church of Our Saviour, Wo. Aux., Sp. for J. J. P. Perry, Geor- gia.....	1 00
St. Paul's, Junior Aux., Alaska, \$2.50; Asheville, \$2.50; Spokane, \$2.50; China, \$5; Japan, \$5; Sp. for Mexico, \$1.....	18 50	Massena—St. John's, Foreign.....	1 23
St. Peter's, Sp. for Bishop Leonard's work, Salt Lake, \$34; General, \$72.19; Colored, \$50.78; Foreign, \$149.36; Jun- ior Aux., Alaska, \$2; Arizona, \$1; Asheville, \$4; Duluth, \$1; Montana, \$5; Oklahoma, \$3; Western Texas, \$2; Sp. for Miss Carter's lace teachers, Minne- sota, \$5; Sp. for Cuba, \$3; Japan, \$1; Sp. for Mexico, \$8.50.....	391 73	Ogdensburg—St. John's, Wo. Aux., Sp. for Fanny C. Paddock Hospital, Olympia....	6 00
Athens—Trinity Church, Foreign.....	6 83	Palenville—Gloria Dei, Wo. Aux., Sp. for Cuba.....	10 00
"W. A. M." General.....	2 00	Troy—St. Paul's, Wo. Aux., Arizona, \$5; Boisé, \$5; Laramie, \$5; New Mexico, \$1; North Dakota, \$5; Oklahoma, \$5; Olympia, \$5; Salt Lake, \$5; Sp. for Miss Carter's lace teachers, Minnesota, \$5; Sp. for Brazil, \$1; China, \$1; Sp. for Cuba, \$1; Haiti, \$1; Japan, \$2; West Africa, \$3; General, \$1.30; "G. F. S." salary of Miss Mason, China, \$25; Arizona, \$1.50; Boisé, 50 cts.....	78 30
Ballston—Christ Church, Wo. Aux., Alaska, \$1; New Mexico, \$1; Oklaho- ma, \$1; Sp. for Miss Carter's lace teach- ers, Minnesota, \$3; Sp. for Cuba, \$1....	6 00	Unadilla—St. Matthew's, Foreign.....	9 24
Colton—Zion, Domestic and Foreign.....	1 56	Miscellaneous—"A Friend," Domestic and Foreign.....	3 00
Fort Edward—St. James's, Wo. Aux., Asheville, \$2; Montana, \$2; North Da- kota, \$2; Southern Florida, \$2; Japan, \$2; West Africa, \$5.....	15 00	ARKANSAS—\$108.97	
Glens Falls—Church of the Messiah, Wo. Aux., Asheville, \$2.50; Boisé, \$5; Sp. Miss Carter's lace teachers, Minnesota, \$5; Sp. for Cuba, \$5.....	17 50	Camden—St. John's, General.....	5 65
Granville—Trinity Church, Domestic, \$4.55; Foreign, \$6.85; S. S.* General, \$12.45..	23 86	Eureka Springs—St. James's, General.....	4 70
Hudson—All Saints', Wo. Aux., Montana, \$2; Duluth, \$5; Spokane, \$2; China, \$2; Sp. for Cuba, \$1; Japan, \$5.....	17 00	Fayetteville—St. Paul's, General.....	5 11

Forrest City—Good Shepherd, Domestic and Foreign.....	2 60
Fort Smith—St. John's, General.....	7 10
Helena—St. John's, Domestic.....	9 56
Hot Springs—St. Luke's, General.....	4 00
Little Rock—Christ Church, Wo. Aux., Do- mestic and Foreign.....	50 00
Newport—St. Paul's, General.....	2 30
Pine Bluff—Trinity Church, Domestic.....	10 85
Van Buren—Trinity Church, General.....	7 60

CENTRAL NEW YORK—\$614.90	
Auburn—St. Peter's, Domestic.....	219 00
Cazenovia—St. Peter's, Sp. for Rev. Mr. Gring, Kyoto, Japan, \$5; General,	

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

55 cts.....	5 55	<i>Litchfield</i> —St. Michael's, Foreign.....	23 31
<i>Elmira</i> —Trinity Church, work in Minnesota, Spokane and Salt Lake, \$61.50; Sp. for Brazil, \$25.....	86 50	<i>Naugatuck</i> —"A Friend," Sp. for Rev. Mr. Ingle, China.....	19 50
<i>Jacksonville</i> —Mrs. Lyman Congdon, Wo. Aux., Sp. for rebuilding St. Luke's Hospital for women, Shanghai, China.....	5 00	<i>New Haven</i> —St. Paul's, Domestic, \$41.68; Sp. for Mexico, \$10.....	51 68
<i>Moravia</i> —St. Matthew's, Domestic.....	2 75	Trinity Church, Sp. for Rev. Mr. Van Buren, Porto Rico.....	9 24
<i>Oneida</i> —St. John's, Domestic, \$1; Foreign, \$15.70.....	16 70	"A Friend," Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China.....	20 00
<i>Oxford</i> —St. Paul's, Rev. E. W. Colloque, Sp. for Rev. Mr. Gring's work, Kyoto, Japan.....	2 00	<i>New London</i> —St. James's S. S., "Sunbeams," for support and education of a Chinese child in St. Mary's Hall, Shanghai, China.....	50 00
<i>Syracuse</i> —All Saints', Rev. J. H. Staunton, Sp. for Parish House, Kyoto, Japan.....	10 60	<i>North Haven</i> —St. John's, Foreign.....	25 00
Grace, Rev. H. G. Coddington, Sp. for Parish House, Kyoto, Japan.....	5 00	<i>Seymour</i> —Trinity Church, General, \$6.65; Hon. Carlos French, Sp. for Porto Rico, \$50.....	56 65
<i>Utica</i> —Grace, Domestic, \$19; Foreign, \$179.45; Work of Rev. A. D. Gring, Kyoto, Japan, \$50.....	248 25	<i>South Glasgow</i> —St. Luke's, General.....	6 02
<i>Windsor</i> —"A Friend," General.....	10 00	<i>South Norwalk</i> —Trinity Church, General, \$33.70; Bethany Chapter, for "Bethany" scholarship, St. Margaret's School, Tokyo, Japan, \$25.....	63 70
<i>Miscellaneous</i> —Third District Convocation, Foreign.....	5 55	<i>Stamford</i> —St. Andrew's, Domestic.....	62 75
"J. and E.," General.....	5 00	<i>Waterbury</i> —St. John's, Foreign.....	46 94
CENTRAL PENNSYLVANIA—\$558.71		Trinity Church, General.....	5 76
<i>Belleville</i> —St. John's, Foreign.....	30 40	<i>West Hartford</i> —St. James's, Foreign.....	8 68
<i>Easton</i> —Trinity Church, Foreign.....	27 85	<i>Wethersfield</i> —Trinity Church, Foreign.....	4 50
<i>Lancaster</i> —Church of the Messiah S. S., General, \$31.04; Sp. for India, \$3.06.....	41 10	<i>Winsted</i> —St. James's, Foreign.....	9 00
<i>Mauch Chunk</i> —St. John's, Domestic and Foreign.....	45 92	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China.....	13 48
<i>Pittston (West)</i> —Trinity, Foreign, \$4.51; Junior Aux., Sp. for Mr. Osuga's Orphanage, Tokyo, Japan, \$12.....	16 51	In Memory of Mrs. A. B. Fairchild, Sp. for Rev. J. L. Prevost, for his work in Alaska.....	12 25
<i>Pottsville</i> —Trinity Church, Rev. J. F. Fowlers, D.D. Domestic, \$100; Foreign, \$100	200 00	DALLAS—\$0.75	
<i>Scranton</i> —St. Luke's, Foreign, \$58.53; Sp. for Cuba, \$2.....	60 52	<i>Miscellaneous</i> —Junior Aux., Sp. for building church at Sendai, Tokyo.....	75
<i>South Bethlehem</i> —Nativity, Foreign, \$16.70; Junior Aux., Sp. for Bishop A. Leonard, \$10.....	26 70	DELAWARE—\$135.79	
<i>Tamaqua</i> —Calvary, General.....	9 30	<i>Delaware City</i> —Christ Church, through Wo. Aux., Sp. for Bishop Holly, Haiti.....	5 00
<i>Towanda</i> —Christ Church, S. S., "Elizabeth S. Douglas" scholarship, Cape Palmas Orphan Asylum.....	60 00	<i>Middletown</i> —St. Anne's, Foreign.....	1 00
<i>Williamsport</i> —Trinity Church, Foreign.....	30 05	<i>Newark</i> —St. Thomas's, through Wo. Aux., Sp. for Bishop Holly, Haiti.....	2 00
<i>Miscellaneous</i> —Harrisburg Archdeaconry, Sp. for church building, Sendai, Tokyo.....	10 36	<i>New Castle</i> —Emmanuel Church, through Wo. Aux., Sp. for Bishop Holly, Haiti.....	5 00
CHICAGO—\$340.63		<i>Newport and Staunton</i> —Through Wo. Aux., Sp. for Bishop Holly, Haiti.....	2 00
<i>Chicago</i> —Grace, Wo. Aux., General.....	50 00	<i>Smyrna</i> —St. Peter's, Foreign.....	15 20
Church of Our Saviour, Foreign.....	14 48	<i>Wilmington (Highland)</i> —Immanuel Church, for Japan.....	6 93
St. James's, St. Agnes' Guild, Wo. Aux., Sp. one-half scholarship for the second daughter of Mrs. Kumbie, St. Agnes's School, Kyoto.....	5 00	St. Andrew's, through Wo. Aux., Sp. for Bishop Holly, Haiti.....	10 00
"L," Sp. for "Buckingham," "Stirling" and "Casselburg" scholarships in Orphanage, Tokyo.....	90 00	St. Matthew's, Sp. for work in Haiti.....	2 01
<i>Miscellaneous</i> —Wo. Aux., Sp. for Rev. Mr. Pratt to build church at Porto Rico.....	181 15	Trinity Church, Domestic, \$60.65; through Wo. Aux., Sp. for Bishop Holly, Haiti.....	62 65
CONNECTICUT—\$2,460.68		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop Holly, Haiti.....	24 00
<i>Ansonia</i> —Christ Church, Sp. for church building at San Juan, Porto Rico.....	100 00	EAST CAROLINA—\$8.87	
<i>Brantford</i> —Trinity Church, for China.....	7 22	<i>New Berne</i> —Christ Church, Foreign.....	8 87
<i>Bridgewater</i> —St. Mark's, Foreign.....	6 00	FLORIDA—\$30.32	
<i>Darien</i> —St. Luke's, Foreign, \$10; General, \$20.....	30 00	<i>Cedar Keys</i> —Christ Church, General.....	1 58
<i>Greenwich</i> —Christ Church, Wo. Aux., Sp. for repairing hospital, Rampart, Alaska.....	10 00	<i>Starke</i> —St. Mark's, General.....	1 14
Miss Higgins, Wo. Aux., Sp. for building St. Luke's Hospital, Shanghai, China.....	100 00	<i>Miscellaneous</i> —Babies' Branch Wo. Aux., Foreign, \$6.80; China, \$10; General, \$11.30.....	27 60
<i>Hamden</i> —Grace, Domestic, \$3; Foreign, \$3.....	6 00	GEORGIA—\$527.23	
<i>Hartford</i> —Church of the Good Shepherd, Sp. for Rev. B. M. Spurr, Moundsville, West Virginia.....	85 00	<i>Athens</i> —Emmanuel Church, Domestic, \$4.40; Foreign, \$4.47.....	8 87
St. John's, Domestic.....	78 00	<i>Atlanta</i> —St. Luke's, Infant Class, Sp. for support of Japanese girl, Holy Trinity Orphanage, Oji, Tokyo.....	2 00
Trinity Church, Dr. G. P. Davis, Foreign, \$100; General, \$1,000; Sp. for Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina, \$250; St. Paul's School, Lawrenceville, Southern Virginia, \$150; Sp. for Mrs. Hooker Memorial School, Mexico, \$100, 1,600 00		<i>Augusta</i> —St. Paul's, General.....	25 00
		<i>Cartersville</i> —Ascension, for China.....	14 00
		<i>Columbus</i> —Trinity Church, Foreign.....	8 47
		<i>Marietta</i> —St. James's, Domestic, \$5.20; Foreign, \$7.20; Domestic and Foreign, \$76.36; General, \$2.25; through Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Tokyo, \$15.....	6 01
		<i>Savannah</i> —Christ Church, Domestic, \$62.88; Wo. Aux., for "Bishop El-	

liott" scholarship, Boone School, Wuchang, China, \$40; "Isabel C. Habersham" scholarship, St. Mary's Hall, Shanghai, China, \$40; "A Member," for "Waldburg Nos. 1, 2, 3 and 4" scholarships, St. John's Mission, Cape Mount, Africa, \$100; "Clinch and Waldburg" scholarships, St. Mary's School, South Dakota, \$120.....		362 88
INDIANA—\$21.65		
Vincennes—St. James's, Foreign.....	1 65	
Miscellaneous—Branch Wo. Aux., Sp. for building hospital for women and children, Shanghai, China	20 00	
IOWA—\$55.10		
Cedar Rapids—Grace, through Wo. Aux., Sp. for building church at Porto Rico.....	5 00	
Clinton—St. John's S. S.,* General.....	23 40	
Independence—St. James's, Domestic.....	5 19	
Moor—St. Andrew's S. S., General	7 51	
Miscellaneous—Branch Wo. Aux., General	14 00	
KANSAS—\$39.14		
Arkansas City—Trinity Church, Domestic and Foreign.....	10 00	
Burlington—"J. N. R." General.....	3 00	
Emporia—St. Andrew's, Sp. for Bishop Kinsolving, Texas, for suffering mission.....	4 16	
Hiawatha—St. John's, Domestic and Foreign.....	8 35	
Medicine Lodge—St. Mark's S. S., Sp. for Bishop Kinsolving, Texas, for sufferers.....	1 02	
Salina—St. John's Military School, Sp. for Bishop Kinsolving, Texas.....	5 00	
Severance—Grace, Domestic and Foreign.....	2 25	
Topeka—St. Simon's, Domestic and Foreign.....	25	
Wichita—St. John's, Sp. for Bishop Kinsolving, Texas, for sufferers.....	1 84	
Williamsburg—St. Barnabas's, General.....	2 27	
Yates Centre—Calvary, General.....	1 00	
KENTUCKY—\$29.75		
Louisville—All Saints' Chapel, General.....	2 00	
Charles H. Pettet, for "Wm. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	
Paducah—Grace, Wo. Aux., for Bishop Rowe Mission, Alaska.....	2 75	
LEXINGTON—\$3.00		
Mt. Sterling—Ascension, Domestic and Foreign.....	3 00	
LONG ISLAND—\$792.21		
Brooklyn (Bay Ridge)—Christ Church, Foreign	70 37	
Church of the Good Shepherd, Domestic	71 42	
St. Ann's, Mrs. William G. Low, Sp. for Rev. H. Forrester, Mexico, for reserve fund for clergy.....	25 00	
St. Bartholomew's, Mrs. Rebecca M. North, Sp. for All Saints' Hospital, South McAlester, Indian Territory, toward a fund for the purchase of an ambulance, \$100; Sp. for Oneida Reservation Hospital, \$10.....	110 00	
St. Peter's, for Bishop Hare's work, South Dakota.....	36 62	
St. Stephen's, Sp. for Bishop Holly, Haiti.....	41 17	
St. Timothy's, Domestic and Foreign.....	5 00	
Mr. Wm. G. Low, Sp. for Rev. Mr. Prevost, Alaska	250 00	
"A Widow's Mite," General.....	1 00	
Elmhurst—St. James's, Foreign.....	27 31	
Flushing—St. George's, Foreign.....	70 79	
Islip—St. Mark's, Domestic.....	6 20	
Maspeth—St. Saviour's, Domestic, \$25; Foreign, \$45.....	70 00	
Sag Harbor—Christ Church, Colored.....	2 22	
Woodside—St. Paul's S. S., General	5 11	
LOS ANGELES—\$12.93		
Duarte—All Saints', Domestic and Foreign.....	1 35	
Monrovia—St. Luke's, Domestic and Foreign.....	1 00	
Riverside—All Saints', General.....	10 68	
LOUISIANA—\$4.55		
Miscellaneous—"Tithe," General.....	4 55	
MAINE—\$78.15		
Camden—St. Thomas's, Domestic, \$4.25; Foreign, \$3.22.....	7 47	
Gardiner—Christ Church, Foreign, \$28.68; Sp. for Porto Rico, \$25.....	53 68	
Newcastle—St. Andrew's, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	5 00	
Miscellaneous—Babies' Branch, Domestic, \$6; Foreign, \$6.....	12 00	
MARQUETTE—\$4.00		
Calumet—Christ Church, Foreign	3 00	
Gladstone—Holy Trinity Church S. S., Domestic.....	1 00	
MARYLAND—\$501.00		
Baltimore—Ascension, Foreign.....	32 08	
Emmanuel Church S. S., "Two Members," for China, \$5; Sp. for suffering native Christians, China, \$5	10 00	
Grace, Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China	5 00	
Henshaw Memorial S. S., "Henshaw Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	12 75	
Holy Trinity Church, Sp. for Rev. A. D. Gring's work in Industrial School, Kyoto, Japan.....	3 31	
Memorial Rev. W. B. Stahl, Sp. for Rev. A. D. Gring, Kyoto, for Diocesan House.....	5 00	
Church of the Messiah, Missionary Union through Wo. Aux., Sp. for rebuilding room in hospital, Shanghai, China	5 00	
Mount Calvary, Domestic and Foreign, \$4; Domestic, \$5; China (of which S. S., \$4.45) \$26.25; Japan, \$2.50.....	38 45	
St. Bartholomew's, Sp. for work of Rev. A. D. Gring, Kyoto, Japan, \$5; Foreign, \$23.23; Wo. Aux., Sp. for Rev. A. D. Gring for Parish House, Kyoto, \$5.....	33 23	
St. Mark's, Domestic, \$1; Foreign, \$1.....	2 00	
Wo. Aux. to the Conference of Church workers among Colored people, General, \$10; Sp. for Bishop Ferguson, Africa, \$25.....	35 00	
L. Miller, Sp. for St. Mary's Orphanage, China (of which for Mary Summers Miller bed, \$25).....	50 00	
Mrs. James R. Clark, Wo. Aux. for "William V. Clark" memorial scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	
Mrs. Matilda Armstrong, General.....	5 00	
Baltimore Co. (Glencoe)—Immanuel Church, Colored.....	9 00	
(Mt. Washington)—St. John's, Junior Aux., Sp. for Bishop Rowe, Alaska, \$5.30; Sp. for Bishop Leonard, Salt Lake, \$5; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Edsall, North Dakota, \$1.58; Sp. for Bishop McKim, Tokyo, Japan, \$2; Sp. for Bishop Graves, Laramie, \$10; Sp. for Rev. A. D. Gring's work Kyoto, \$5.....	33 88	
(Pikesville)—St. Mark's, Domestic and Foreign	23 38	
(Owings Mills)—St. Thomas's, Rev. Hobart Smith, Sp. for Rev. A. D. Gring for Parish House, Kyoto, Japan.....	10 00	
(Catonsville)—St. Timothy's, Wo. Aux., Domestic, \$2; Foreign, \$2; Colored, \$2; Indian, \$2.....	8 00	
(West Arlington)—Transfiguration, Sp. for Rev. A. D. Gring for Diocesan House, Kyoto.....	5 33	
Harford Co. (Havre de Grace)—St. John's,		

Domestic, \$3; Foreign, \$12.53.....	15 53	Missionary Society, through Wo. Aux., for "Anna S. Hodges Memorial" scholarship, St. Margaret's School, Tokyo, Japan, \$45.....	151 00
Howard Co. (Dorsey)—Trinity Parish, Miss Edmonds' work, Ketchikan, Alaska, \$10; Sp. for Dr. Gates's hospital, Shanghai, China, \$10.....	20 00	St. Peter's, "A Member," through Wo. Aux., for Miss Woodruff's salary, Africa.....	1 00
(Ellicott City)—St. Peter's, Sp. for Rev. A. D. Gring's building fund, Kyoto.....	6 56	Union service, St. Philip's and St. Bartholomew's S. S.'s, General.....	5 12
Miscellaneous—Branch Wo. Aux., Sp. for Rev. J. L. Prevost's work, Alaska.....	107 50	Danvers—Calvary S. S., General.....	2 09
MASSACHUSETTS—\$3,884.99		Dedham—St. Paul's, Foreign.....	10 35
Adams—St. Mark's S. S., General.....	5 00	Fall River—Union service, Ascension, St. James's and St. Mark's S. S.'s, General.....	20 46
Arlington—St. John's Wo. Aux., Sp. for Food Fund, St. Mary's and St. Paul's Schools, South Dakota.....	7 30	Falmouth—St. Barnabas's, Foreign, \$163.95; Sp. for Elk City (Idaho), Spokane, \$1.50.....	105 45
Ayer—St. Andrew's S. S., General.....	2 37	Forbes Village—S. S., General.....	2 92
Beverly—St. Peter's S. S., General.....	1 85	Hanover—St. Andrew's S. S., General.....	5 00
Boston (Dorchester)—All Saints' S. S., General.....	7 00	Haverhill—St. John Evangelist S. S., General.....	1 00
Ascension and St. James's S. S.'s, union service, General.....	5 92	Trinity Church S. S., General.....	3 01
Emmanuel Church, Foreign.....	1,000 00	Hingham—St. John Evangelist S. S., General.....	1 60
(West Roxbury)—Emmanuel Church, Wo. Aux., "Helen Rhett Pearson" memorial scholarship, Africa, \$3; Sp. for Rev. J. Sugitara's work, Japan, \$5.....	8 00	Hyde Park—Christ Church S. S., General.....	5 00
Church of the Good Shepherd S. S., General, \$3.70; Wo. Aux., Foreign, \$10.80.....	14 50	Lawrence—Grace, Foreign.....	52 92
St. Andrew's S. S., General.....	15 00	St. John's, Foreign.....	32 27
(East)—St. John's, General.....	8 92	Union service, Grace and St. John's S. S.'s, General.....	8 20
(Dorchester)—St. Mary's, Domestic, \$73.06; Foreign, \$40.63.....	113 89	Lowell—House of Prayer S. S., General.....	1 00
St. Stephen's, Indian, \$37.50; Colored, \$37.50; Sp. for Bishop Gray, Southern Florida, \$40; Sp. for Bishop Rowe, Alaska, \$25; Sp. for Rev. J. S. Russell, Southern Virginia, \$10; Sp. for Miss Sabine, Alaska, \$25; Sp. for Bishop Seymour, Springfield, for new colored school at Cairo, \$25; St. Mary's Ward, G. F. S., Wo. Aux., Sp. for support of a child in St. Mary's Orphanage, Shanghai, China, \$30.....	230 00	Marblehead—St. Michael's, Indian, \$2; Colored, \$1.38; S. S., General, 85 cts.....	4 23
Trinity, Foreign, \$2,390.54; Sp. for Bishop Kinsolving, Texas, for endowment fund, \$2,450; Sp. for Bishop Wells, Spokane, \$70; Sp. for Bishop Gray, Southern Florida, \$50; Sp. for Bishop Morrison, Duluth, \$100; Sp. for Bishop Leonard, Salt Lake, \$100; Sp. for Bishop Gibson, Virginia, \$100; for work in Montana, \$270.58; for work in Laramie, \$270.58; Miss Wood's class, Wo. Aux., Miss Woodruff's salary, Africa, \$5; Sp. for rebuilding St. Luke's Hospital, Shanghai, China (of which "Member" Wo. Aux., \$50; "Two Members," Wo. Aux., \$20; "Two Members" Wo. Aux., \$10; Miss Wood's class, \$10), \$90; "Two Members," Wo. Aux., Miss Woodruff's salary, Africa, \$10; "Member," Wo. Aux., Sp. for Food Fund, for Bishop Hare's Indian Schools, South Dakota, \$5.....	6,541 70	Marlborough—Holy Trinity S. S., for school work, Alaska.....	1 50
H. O. Houghton, Sp. for Rev. J. L. Prevost, Alaska, for debts on hospital.....	20 00	Melrose—Trinity Church S. S., for Chinese missionaries, \$17.15; for a mission school, Alaska, \$14.07.....	81 22
Mr. Greenough, Sp. for Rev. J. L. Prevost, Alaska, for debts on hospital.....	5 00	New Bedford—Union service, Grace, St. James's and St. Martin's S. S.'s, General.....	11 13
Bridgewater—Trinity Church S. S., General.....	2 86	Newburyport—St. Paul's S. S., General.....	2 60
Brookline (Longwood)—Church of Our Saviour, Ladies' Missionary Society, Wo. Aux., Miss Woodruff's salary, Africa, \$20; Sp. rebuilding St. Luke's Hospital, Shanghai, China, \$35.....	55 00	Newton—Grace S. S., General.....	7 00
Union Service, Church of Our Saviour and St. Paul's S. S., General.....	6 23	(West and Auburndale)—Church of the Messiah, Foreign.....	24 59
Cambridge—Christ Church, S. S., General.....	1 25	North Adams—St. John's, Wo. Aux., for Miss Woodruff's salary, Africa.....	15 10
St. James's S. S., General, \$6.62; Wo. Aux., Sp. gift for Bishop Hare, South Dakota, \$10; Missionary Society through Wo. Aux., Sp. rebuilding St. Luke's Hospital, Shanghai, China, \$15.....	31 62	Peabody—St. Paul's S. S., General.....	2 39
St. John's Memorial, Domestic, \$1; Foreign, \$35; Wo. Aux., for "George Zabriskie Gray" scholarship, St. Paul's School, South Dakota, \$60; Sp. for Food Fund for Bishop Hare's Indian Schools, South Dakota, \$10; Ladies'		Pittsfield—St. Stephen's S. S., General (of which "A Member," \$30).....	35 28
		Quincy (Wollaston)—St. Chrysostom's, Domestic.....	5 70
		Salem—Grace S. S., General.....	1 62
		St. Peter's S. S., General.....	2 55
		Sheffield—Christ Church S. S., General.....	4 00
		Springfield—Christ Church, "A Member," Sp. for St. John's Church building, Cape Mount, Africa.....	25 00
		Taunton—St. Thomas's S. S., Domestic, \$10; Foreign, \$10.....	20 00
		Waltham—Christ Church, Domestic, \$31.43; Foreign, \$51.43; Mission in San Juan, Porto Rico, \$20.....	102 86
		Winchester—Epiphany S. S., General.....	5 18
		Worcester—St. John's S. S., Sp. for Bishop Rowe, Alaska, \$13; Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China, \$5.....	18 00
		Miscellaneous—Union service, S. S.'s of Christ Church, Quincy, St. Chrysostom's (Wollaston), Quincy, and Trinity Church, Weymouth, General.....	8 00
		Union service, S. S.'s of Christ Church and St. Peter's, Springfield, Grace, Chicopee, and Atonement, Westfield, General.....	10 68
		Union service, S. S.'s of St. John's, North Adams, St. John's, Williamstown, and Blackington, General.....	7 11
		Union service, S. S.'s of Grace and All Saints', North Attleboro, and Trinity Church, Wrentham, General.....	6 45
		Branch Wo. Aux., for Haiti, \$2.50; Sp. for Mexico, \$11; Sp. for Dean Gray Memorial School, Mexico, \$8.....	21 50
		"Anonymous," Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China.....	20 00
		MICHIGAN—\$732.96	
		Detroit—Christ Church, Domestic, \$150;	

Foreign, \$100; Wo. Aux., for "Harris Memorial" scholarship, St. John's College, Shanghai, China, \$10; Sp. for "Joseph H. Johnson" scholarship, Mexico, \$25; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; for Miss Bull's salary, Japan, \$55.....	345 00	for rebuilding Women's Hospital, China.....	5 00
Grace, Domestic and Foreign.....	14 81	Holy Communion, Foreign.....	28 81
Church of the Messiah, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, \$2; for Miss Bull's salary, Japan, \$3.....	5 60	Miscellaneous—"A Member of the Wo. Aux.," Sp. for Rev. H. Forrester, Mexico, for Church work.....	50 00
St. Andrew's, Wo. Aux., for "Harris Memorial" scholarship, St. John's College, Shanghai, China, \$2.50; St. Agnes's Guild, Junior Aux., Sp. for "Agnes Andrews" scholarship, St. Mary's Orphanage, Shanghai, China, \$24.....	26 50	NEBRASKA—\$23.31	
St. James's (of which S. S., \$7.50), General.....	12 77	Beatrice—Christ Church, Wo. Aux., Foreign.....	12 00
St. John's, Domestic, \$25; Foreign, \$25; S. S., for China, \$11; Wo. Aux., for "Harris Memorial" scholarship, St. John's College, Shanghai, China, \$15; for Miss Bull's salary, Japan, \$50; "Joseph N. Blanchard" scholarship, High School, Africa, \$40; Sp. for Foreign Missionaries' Life Insurance Fund, \$5; Sp. for Bishop Graves, Shanghai, China, \$10.....	181 00	Falls City—St. Thomas's, Domestic and Foreign.....	2 10
St. Stephen's, Wo. Aux., Sp. for "Joseph H. Johnson" scholarship, Mexico, 60 cts., for Miss Bull's salary, Japan, \$1. Trinity Church S. S., *General.....	1 60 25 00	South Omaha—St. Clement's, Foreign.....	1 76
Flint—St. Paul's, Junior Aux., Sp. for Rev. Mr. Chapman, Alaska.....	10 00	St. Martin's, Foreign.....	6 80
Grosse Isle—Wo. Aux., for "Harris Memorial" scholarship, St. John's College, Shanghai, China, \$5; for Miss Bull's salary, Japan, \$5; Sp. for "Joseph H. Johnson" scholarship, Mexico, \$2.50; Sp. for Foreign Missionaries' Life Insurance Fund, \$5.....	75 00	Tecumseh—Grace, Domestic and Foreign..	65
Jackson—St. Paul's, Domestic, \$50; Foreign, \$25.....	75 00	NEWARK—\$679.40	
Tecumseh—St. Peter's, Foreign.....	13 78	Bloomfield—Christ Church, Domestic, \$28.18; S. S., *General, \$40.....	68 18
Miscellaneous—Branch Wo. Aux., for Miss Charlotte Mason's work, China.....	5 00	Hoboken—Mary McEnery, General.....	1 16
MICHIGAN CITY—\$10.00		Montclair (Upper)—St. James's, Foreign, \$10; General, \$54.08.....	70 08
Miscellaneous—"E. F. C.," Sp. for Haiti..	10 00	St. Luke's, Foreign, \$147.54; for "Mary L. Carter" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50.....	197 54
MILWAUKEE—\$64.97		Morristown—Church of the Redeemer, Sp. for Bishop Horner for work in Asheville (Orange West)—St. Mark's, China.....	26 00 72 00
Beloit—St. Paul's, Domestic, \$5; Foreign, \$5 Delavan—Christ Church S. S., General.....	10 00 7 76	Ridgewood—Christ Church, Sp. for Bishop Horner for work in Asheville.....	5 00
Menominee—Grace, Children's Missionary Service, Wo. Aux., General.....	40	Rutherford—Grace, Sp. for Rev. J. L. Prevost's work in Alaska.....	1 00
Milwaukee—Children's Missionary Service, Wo. Aux., General.....	6 42	Summit—Calvary, Sp. for Cuban orphanage, 25 cts.; Sp. for Bishop Leonard, Salt Lake, 25 cts.; Sp. for Bishop Weller, Fond du Lac, \$4; China, \$5.50; Asheville, \$1.50; General, \$81.94.....	93 44
Mrs. W. H. Bradley, Sp. for soldiers' club house, Manila.....	1 00	Miscellaneous Wo. Aux., Sp. for building church at Sendai, Tokyo, \$25; Sp. for rebuilding St. Luke's Hospital, China, \$100.....	125 00
Oconomowoc—Zion, Foreign.....	11 37	Babies' Branch, Sp. for rebuilding women's and children's hospital, Shanghai, China.....	20 00
Racine—Holy Innocents' Children's Missionary Service, Wo. Aux., General.....	3 18	NEW HAMPSHIRE—\$359.31	
Superior—Church of the Redeemer, General.....	2 50	Concord—St. Paul's School, Domestic and Foreign, \$50; "X." General, \$10.....	60 00
Miscellaneous—Babies' Branch, Domestic, \$11.17; Foreign, \$11.17.....	22 84	Exeter—Christ Church, General.....	9 84
MINNESOTA—\$73.42		Groveton—St. Mark's Mission, Foreign.....	2 00
Faribault—St. Mary's Hall, Sp. for Mr. Osuga, Tokyo.....	25 00	Hanover—St. Thomas's, Foreign.....	1 70
Lake City—St. Mark's, General.....	8 42	Keene—St. James's, Foreign.....	12 68
Litchfield—Trinity Church, Domestic, \$10; Foreign, \$9.....	19 00	Rev. E. A. Renouf, D.D., Domestic, \$15; Colored, \$60; Indian, \$15; Foreign, \$15; Alaska, \$25; Sp. for Bishop Rowe, to aid in providing little comforts or meeting little expenses of his clergy, \$10; Mrs. E. A. Renouf, Domestic, \$10; Colored, \$40; Indian, \$10; Foreign, \$10.....	210 00
Owatonna—St. Paul's, General, \$1 90; Foreign, \$6 60.....	8 50	Littleton—All Saints, Domestic.....	5 11
Winona—St. Paul's S. S., Sp. for support of Paul Williams, Alaska.....	12 50	Manchester—Grace, China.....	13 00
MISSOURI—\$90.18		Nashua—Church of the Good Shepherd, Foreign.....	11 00
Mexico—St. Paul's, Domestic.....	2 07	Salmon Falls—Christ Church, General....	4 11
Old Orchard—Emmanuel Church, Foreign	8 52	Sanbornville—St. John the Baptist, Domestic and Foreign.....	29 87
St. Louis—Mt. Calvary, "A Member," Thank-offering, Sp. for "Jin," Mr. Osuga's orphanage, Tokyo.....	78	NEW JERSEY—\$501.52	
Christ Church Cathedral, Mrs. Forster through Miss Crummer, Wo. Aux., Sp.		Beverly—St. Stephen's, Wo. Aux., Domestic, \$6; Sp. for Kimura San, Tokyo, Japan, \$4; Junior Aux., Sp. for building church at Sendai, Tokyo, \$8.....	12 00
		Bound Brook—St. Paul's, Foreign, \$38; Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$5.....	43 00
		Burlington—St. Mary's, Wo. Aux., Sp. for salary of Miss Carter's lace-teachers, Minnesota.....	4 00
		Camden—St. Paul's, Wo. Aux., Sp. for Brazil, \$40; Sp. for building church at Sendai, Tokyo, \$7.....	47 00
		Elizabeth—Christ Church, Sp. for Bishop Horner for work in Asheville, \$43.50; Wo. Aux., Sp. for rebuilding woman's hospital, Shanghai, China, \$20.....	63 50
		St. John's S. S., Sp. for Missionary District of Asheville.....	28 44
		Trinity Church, "A Member," Sp. for	

Rev. J. L. Prevost, Alaska, for debts on hospital.....	10 00	scholarship, St. Agnes's School, Kyoto, \$40; support of two Bible-women, China, \$100; Sp. for Miss S. Carter's Indian work, \$141.08; Niobrara League, "Olivia M. Cutting" scholarship, St. John's School, South Dakota, \$60.....	644 09
T. R. White, 3rd, Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, China.....	25 00	(<i>New Brighton</i>)—Christ Church, Wo. Aux., "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa.....	10 00
Lakewood—All Saints', Wo. Aux., Sp. for salary of Miss Carter's lace-teachers, Minnesota.....	25 00	(<i>Riverdale</i>)—Christ Church, Wo. Aux., Sp. for Industrial Institute, Haiti.....	25 00
Lambertville—St. Andrew's, Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, China, \$25; Sp. for church at Sendai, Tokyo, \$3; Sp. for salary of Miss Carter's lace-teachers, Minnesota, \$5; St. Agnes's Guild, Sp. for the missionary work of Rev. J. G. Cameron, Alaska, \$20; Systematic Fund, Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$5.....	58 00	Chapel of the Comforter, Foreign.....	5 00
Moorestown—Trinity Church, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Kyoto, Japan, \$2; Kimura San, Japan, \$5.....	7 00	Grace, Domestic, \$1,631.35; Wo. Aux., Miss Dodson's salary, China, \$100; "Grace Church" scholarship, \$25; "Catherine L. Wolfe Memorial" scholarship, \$25—both in St. John's Mission, Cape Mount, Africa; Niobrara League, salary of teacher, South Dakota, \$120; Mrs. Kingsland, through Niobrara League, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$6; Mrs. Geo. Z. Gray, Sp. for Church work in Mexico, \$100.....	2,393 35
Mount Holly—St. Andrew's, Foreign.....	3 65	Heavenly Rest, Women's Foreign Missionary Association, Sp. for church in Sendai, Tokyo.....	10 00
New Brunswick—St. John the Evangelist, Foreign.....	39 21	Holy Apostles', Wo. Aux., Sp. for Bishop Wells's missionaries, Spokane, \$20.40; "A Member," through Niobrara League, for "J. P. Lundy" scholarship, \$60; "R. C. Rogers" scholarship, \$60—both in St. Mary's School, South Dakota; St. Augustine's League, Sp. for Archdeacon Russell, Southern Virginia, \$30.....	160 40
Christ Church, Colored.....	22 80	Holy Sepulchre, Mrs. Joseph Richardson, \$3, Mrs. G. P. Hughes, \$2, Sp. for Mexico.....	7 00
Plainfield—Grace Church S. S., General, \$5.27; Wo. Aux., Sp. for salary of Miss Carter's lace-teachers, Minnesota, \$5.50.....	13 77	(<i>316 E. 33th St.</i>)—Holy Trinity Church, Domestic and Foreign.....	16 81
Salem—St. John's, Wo. Aux., Sp. for scholarship in Bishop Payne Divinity-school, Petersburg, Southern Virginia.....	3 00	Incarnation, Foreign, \$1,061.76; Wo. Aux., "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, China, \$40; "Two Friends" through St. Augustine's League, Sp. for Rev. Scott Wood, Southern Virginia, \$10.25; Ladies' Missionary League, through St. Augustine's League, Sp. for Rev. P. W. Casey, St. Nicholas, Florida, \$15; Mrs. J. H. Clark, Sp. for Mexico, \$15.....	1,142 01
Somerville—St. John's, Wo. Aux., for Kimura San, Japan.....	5 00	Intercession Woman's Missionary Society, Sp. for Rev. J. L. Prevost, Alaska, \$25; Sp. for Dr. Mary Gates, China, \$2. (<i>Kingsbridge</i>)—Church of the Mediator, Domestic, \$2; Foreign, \$30.91.....	22 91
Trenton—Christ Church, Foreign.....	5 00	Pro Cathedral S. S., Sp. for a mule for Rev. Gerald Card, Charleston, West Virginia.....	40 00
St. Michael's, Domestic, \$11.15; Foreign, \$10.....	21 15	St. Agnes's Chapel, Domestic, \$332.15; Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$5.....	337 15
St. Paul's, Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina.....	5 00	St. Augustine's Chapel Missionary Guild, Domestic, \$29.40; Foreign, \$29.39.....	58 79
Mrs. Lord, Sp. for Christ School, Arden, Asheville.....	50 00	St. Bartholomew's, Women's Missionary Society, Wo. Aux., Sp. for Bishop Holy for Industrial School or Hospital, Haiti, \$500; Mrs. Ten Beck, through Niobrara League, for "Ten Broeck" (In Memoriam) scholarship, St. John's School, South Dakota, \$60; Miss Prall, through Niobrara League, for "Bishop Hare" scholarship, St. John's School, South Dakota, \$60; Indian Committee, through Niobrara League, for salary of teacher, South Dakota, \$500; St. Margaret's Society, for "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, China, \$40; Women's Missionary Society, through St. Augustine's League, Sp. for St. Mary-the-Virgin School, Nashville, Tennessee, \$25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100.....	1,385 00
Miss Lord, Sp. for St. Paul's School, Lincoln Co., Asheville.....	10 00	George's, Domestic, \$566.45; Foreign, \$584.80; Dr. Seth Low, Sp. for the ben-	
NEW YORK—\$19,068.09			
Highland Falls—Wo. Aux., through St. Augustine's League, Sp. for two half scholarships, St. Mary-the-Virgin School, Nashville, Tennessee.....	77 50		
Irvington—St. Barnabas's, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	47 00		
Manchester Bridge—St. John's S. S., General.....	4 77		
Matteawan—St. Luke's, Wo. Aux., Sp. for Rev. G. W. Phelps, Scotland Neck, N.C., \$5; Sp. for Rev. Chas. Booth, Grant's Pass, Oregon, \$5.....	10 00		
Mt. Vernon—Trinity Church, Domestic....	16 00		
"A Subscriber," Domestic.....	1 00		
New York—All Angels', Sp. for St. Luke's Hospital, Duluth (of which Rector's Fund, \$45; Captain A. T. Mahan, \$25), \$50; Miss Ida Harris, through St. Augustine's League, Sp. for Archdeacon Russell, Southern Virginia, \$50.....	100 00		
Beloved Disciple, General, \$13.99; Miss Annie A. Moran, Domestic, \$20.....	33 99		
Calvary, Wo. Aux., Sp. for life insurance of Bishop Schereschewsky, China, \$79.16; Charlotte Seymour Day and Howard Osgood Day, through Junior Aux., General, 96 cts.....	30 12		
Church Missions House Chapel, General, Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund, \$10; Sp. for St. Paul's Associate Mission, Salt Lake, \$30; Sp. for Bishop Wells, Spokane, for support of two clergymen, \$10; Sp. for Rev. Mr. Spurr's kindergarten, Moundsville, West Virginia, \$44.50; Sp. for Rev. Mr. Spurr's hospital for consumptives, Moundsville, West Virginia, \$100; Sp. for St. Margaret's School, Botsé, \$43.50; Sp. for Bishop Holly's Industrial Institute, Haiti, \$46; "Edith Wilmerding"	70		

gift of St. John's College, Shanghai, China, at President Pott's discretion, \$1,000; Sp. for Miss Sybil Carter's Indian work, \$50; Sp. at discretion of Bishop Wells, Spokane, \$250.....	2,451 25
St. James's, Wo. Aux., Sp. for Bishop Wells, Spokane, toward Rev. E. P. Smith's work.....	50 00
(Clifton)—St. John's, Wo. Aux., Sp. for Rev. J. L. Prevost's work, Alaska.....	54 38
St. John's Chapel, Domestic, \$235.08; S. B.'s, Sp. for Rev. O. E. Ostenson's work, Salt Lake, \$64.45.....	299 53
St. Luke's, Wo. Aux., Sp. for Bishop Horner, for work in Asheville.....	32 50
(Castleton)—St. Mary's, Wo. Aux., "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa.....	18 00
St. Matthew's, Domestic, \$85.29; Foreign, \$51.01; Sp. for Bishop Funsten, Boise, \$5; Sp. for Bishop Horner, for work in Asheville (of which Rev. Mr. Judge \$2.50; Ladies' Guild, \$10), \$12.50; Miss Sheafe, Wo. Aux., Foreign, \$2.....	155 80
St. Michael's, General, \$8.61; Wo. Aux., Sp. for Mr. Robert A. Holly, Haiti, \$28.15; St. Augustine's League, Sp. for St. Athanasius' School, Brunswick, Georgia, \$2.50.....	36 26
St. Paul's Chapel, Domestic, \$12.30; Foreign, \$8.50.....	30 80
(Westchester)—St. Peter's, Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$15; Sp. for Industrial Institute, Haiti, \$20.....	35 00
St. Philip's, Sp. for Bishop Holly, Haiti, \$20.....	35 00
St. Thomas's, Indian, \$251.88; Colored, \$251.37; Junior Missionary Society, through Niobrara League, for "Substitute" scholarship, St. Elizabeth's School, South Dakota, \$60; Woman's Missionary Society, through Niobrara League, Sp. for "St. Thomas's" scholarship Shoshone, Boise, \$40; Miss King, through Niobrara League, for salary of John Black Fox, South Dakota, \$60; Two Missionary Societies, Sp. for Bishop Horner, for work in Asheville, \$35; Junior Woman's Missionary Society, for "St. Thomas's" scholarship, St. John's College, China, \$70; Miss M. R. King, through St. Augustine's League, Sp. for Miss Willes, Groom, Washington, \$25; Young Woman's Branch, through St. Augustine's League, Sp. for "St. Paul's" scholarship, Lawrenceville, Southern Virginia, \$50; Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$10.....	852 75
St. Thomas's Chapel, for St. John's College, China.....	142 82
Transfiguration, through Niobrara League, Choteau Creek, South Dakota.....	50 00
Trinity, Domestic.....	239 65
Trinity Chapel, Domestic, \$1,075.78; Missionary Relief Society, Sp. for Bishop Holly's Industrial Institute, Haiti, \$35; Niobrara League, salary of Miss Francis, South Dakota, \$42.....	1,110 73
Zion and St. Timothy's, Mrs. T. G. Littell, Wo. Aux., Sp. for Bishop Parttridge, Kyoto, \$5; "Two Members of Missionary Chapter," Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$10.....	15 00
"LL. D." Domestic, \$3,000; Foreign, \$2,000.....	5,000 00
"A Member," Wo. Aux., Sp. for organ for Mission Chapel, Tanabe, Kyoto, \$25; Sp. for magic lantern for evangelistic work, Kyoto, \$20; Sp. for Elizabeth Buun Memorial Hospital, Wuchang, China, \$55.....	100 00
"Mrs. J. H. B.," Sp. for Miss Sybil Carter's Indian work, Minnesota.....	100 00
"A Friend," for "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota, \$60; Sp. for Brazil, \$25.....	85 00
Miss Alice Jay, Wo. Aux., for "W. W. Kirkby" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for	
Navajo Hospital, Fort Defiance, Arizona, \$50.....	75 00
Mrs. Morris and Mrs. MacCready, through Niobrara League, for "Compo" scholarship, St. Mary's School, South Dakota.....	60 00
Mrs. Samuel A. Blatchford, Domestic, \$25; Foreign, \$25; Medical Missions in China, \$5.....	55 00
Clarence M. Hyde, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	50 00
Mrs. John B. Lawrence, In Memoriam, Sp. for font for St. Luke's Church, Douglas, Alaska.....	50 00
Miss Angelica Church, for Philippines.....	25 00
"Mrs. G. Z. G.," Sp. for Miss Sybil Carter's Indian work, Minnesota.....	25 00
Through Mrs. L. B. Bangs, Sp. for Rev. H. Forrester, Mexico, for Church work "A Friend," Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska.....	20 00
Miss H. Anna Davis, Sp. for Rev. E. W. Burleson's work, North Dakota.....	20 00
Mrs. S. L. Galpin, Domestic.....	15 00
Rhoda E. Hoyt, Domestic.....	15 00
"J. A. V. N.," Domestic.....	10 60
Mrs. George Zabriskie, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	10 00
Miss Laight and Miss Jervey, Sp. for Bishop Horner, for work in Asheville.....	10 00
Mrs. Knower, Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$5; Sp. for Domestic Contingent Fund, \$5.....	10 00
"E. P. G.," General.....	10 00
Miss Kemble, Domestic.....	5 00
Peekskill—St. Peter's, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	25 00
Pelham Manor—Christ Church, Mrs. R. S. Emmet, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	25 00
Poughkeepsie—Church of the Holy Comforter, "A. B. C.," a Thank-offering, General.....	2 00
Rye—Christ Church, Mrs. Titus, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	5 00
Saugerties—Trinity Church, Domestic, \$2.45; Foreign, \$19.16.....	21 61
Sing Sing—St. Paul's, Mrs. E. N. Strong, Wo. Aux., for "Edward N. Strong Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Trinity Church, Wo. Aux., Mrs. Frederic Potter, for Henry Longfeather, South Dakota, \$15; Mrs. Kane, Sp. for Navajo Hospital, Fort Defiance, Arizona, \$6.....	21 00
Mrs. Potter, Wo. Aux., Sp. for Rev. J. L. Prevost's work, Alaska.....	25 00
Staatsburg—St. Margaret's, Foreign.....	3 60
Tarrytown (North)—St. Mark's, General.....	24 28
Tivoli—St. Paul's, Wo. Aux., for Porto Rico, \$5; Sp. for Fort Totten, North Dakota, \$5; Sp. for Rev. J. L. Prevost's work, Alaska, \$5.....	15 00
Through Wo. Aux., African freight.....	1 00
Wappinger's Falls—Zion, Foreign.....	113 47
Yonkers—St. Andrew's Memorial, Wo. Aux., Sp. for "St. Andrew's" scholarship, St. Margaret's School, Boise.....	40 00
St. John's, Junior Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona, \$20; Mrs. W. F. Cochran, Wo. Aux., Sp. for Dr. Gates's hospital work, China, \$100; Sp. for Navajo Hospital, Fort Defiance, Arizona, \$100.....	220 00
A Thank-offering, General.....	5 00
Miscellaneous—St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia, \$25; Sp. for Archdeacon Pollard, North Carolina, \$10; Sp. for Miss Kerr's board, Tallahassee, Florida, \$7; Sp. for rector of St. Cyprian's Church, St. Augustine, Florida, \$25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Bishop Satterlee, for Miss Susie	

Willes, Croom, Washington, \$100.....	267 00	Ascension S. S. t.....	20 00
Dutchess Co. Fund, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	25 00	Atonement S. S. t.....	20 61
Branch Wo. Aux., Domestic Committee, proceeds of lecture by Rev. Dr. Lubeck, Sp. for Rowland Hall, Salt Lake.....	138 00	(Germantown)—Calvary, Domestic, \$375; Sp. for Church work in Mexico, \$25; S. S., t \$53.....	453 00
Junior Aux., Sp. for Bishop Horner, for work in Asheville.....	20 00	(Franklinville)—Christ Church S. S. t.....	10 00
NORTH CAROLINA—\$85.44		Christ Church Chapel S. S. t.....	3 36
Bristow—St. Mark's, General.....	1 00	Covenant, Sp. for Bishop Hare's work in South Dakota, \$20; S. S., t \$75.....	95 00
Hillsboro—St. Matthew's, Domestic.....	10 18	Crucifixion S. S. t.....	11 34
Jackson—Church of the Saviour, General.....	2 00	(Holmesburg)—Emmanuel Church S. S. t.....	11 50
Pittsboro—St. Bartholomew's, Colored.....	2 23	Epiphany Chapel S. S. t.....	111 59
Raleigh—St. Augustine's Chapel, Foreign.....	29 91	(Germantown)—Epiphany, Domestic, \$5; General, \$26.53; Sp. for Mexico, \$2.....	33 53
Weldon—Grace, General.....	4 12	Galilee Mission S. S. t.....	2 50
Miscellaneous—Babies' Branch, Sp. for "Bishop Atkinson" cot, Holy Trinity Orphanage, Oji, Tokyo.....	36 00	Gloria Dei (Old Swede's) S. S. t.....	230 00
OHIO—\$10.99		(Kensington)—Church of the Good Shepherd S. S. t.....	10 00
Cardington—Church of the Good Shepherd, Foreign.....	65	(Mt. Airy)—Grace, Foreign, \$112.22; S. S., t \$48.20.....	161 42
Cleveland—F. L. Alcott, Domestic, \$2.50; Indian, \$2.50.....	5 00	Holy Apostles', "A Member," Sp. at disposal of Bishop Horner of Asheville, in response to appeal of Rev. T. C. Wetmore, \$500; Sp. at disposal of Bishop Spalding of Colorado, \$100; Sp. at disposal of Bishop Millsbaugh of Kansas, \$100; George C. Thomas, Sp. for Church building, Manila, \$500; S. S., t \$154.74.....	1,354 74
Hudson—Christ Church, General.....	1 48	Holy Communion Memorial Chapel, S. S. t.....	29 75
Mt. Vernon—St. Paul's, Foreign.....	3 36	(Tacony)—Holy Innocents' S. S. t.....	3 75
OREGON—\$21.56		Holy Trinity Church, Domestic, \$4,559.75; Foreign, \$4,175.93; for "Paulo Post" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Sp. for Dr. Driggs, Alaska, \$100; Sp. for Bishop Kinsolving of Brazil, \$300; Indian Hope Association, Indian, \$42; S. S., Sp. for Rev. J. L. Prevost, Alaska, \$20, t \$85.46.....	2,343 14
Astoria—Holy Innocents', Foreign.....	1 95	Holy Trinity Church (Colored) S. S. t.....	29 00
Bandon—St. John's, General.....	1 40	Incarnation S. S. t.....	68 22
Coquille City—St. James's, General.....	1 60	L'Emmanuel S. S. t.....	5 00
Corvallis—Good Samaritan, Foreign.....	4 00	Church of the Messiah S. S. t.....	10 28
Empire City—St. Luke's, General.....	40	Nativity, Foreign, \$88.17; S. S., t \$78.83.....	167 00
La Grande—St. Peter's, Foreign, \$2; Domestic, 25 cts.....	2 25	Prince of Peace Chapel S. S. t.....	50 14
Marshallfield—Emmanuel Church, Foreign.....	1 80	Resurrection S. S. t.....	45 45
Pendleton—Church of the Redeemer S. S., Sp. for rebuilding churches and chapels, Galveston, Texas.....	6 35	(West)—St. Andrew's S. S. t.....	31 35
Skipanon—St. Thomas's, Foreign.....	1 81	(Somerton)—St. Andrew's in-the-Fields S. S. t.....	2 97
PENNSYLVANIA—\$18,022.90		(Kensington)—St. Barnabas's, for "Bishop Whipple" and "Bishop Hare" scholarships, St. Mary's School, South Dakota (\$30 each), \$60; S. S., t \$16.25.....	76 25
Andalusia—Chapel of the Redeemer S. S. t.....	5 77	St. Bartholomew's Mission S. S. t.....	8 00
Ardmore—"A Thank offering," Domestic, \$25; Sp. for the Navajo Hospital for the straightening apparatus required, \$30; Sp. for Rev. Richard Bright, St. Stephen's Parish, Savannah, Georgia, \$25; Sp. for Fort Totten, North Dakota, \$20.....	100 00	St. Clement's S. S. t.....	10 00
Bristol—St. Paul's Mission, General.....	10 75	(Manyunk)—St. David's S. S. t.....	48 38
Cheltenham—St. Paul's S. S. t.....	55 18	St. James's, Indian Hope Association, Indian, \$20; S. S., t \$47.14.....	67 14
Chester—St. Paul's, Foreign, \$30.83; S. S., t \$48.30.....	97 13	(Kingsessing)—St. James's S. S. t.....	28 75
Coatesville—Trinity Church, General.....	15 64	St. John Evangelist S. S. t.....	8 41
Conshohocken—Calvary S. S. t.....	13 56	(Germantown)—St. Luke's, Foreign, \$311.87; S. S., t \$19.50.....	331 87
Crescentville—Trinity Chapel S. S. t.....	9 31	(Bustleton)—St. Luke's S. S. t.....	5 25
Downingtown (East)—"In Memory of Katherine E. Wills," General.....	10 00	St. Luke's-Epiphany, Foreign, \$829.34; Indian Hope Association, Indian, \$8.50; S. S., t \$41 57.....	879 41
Doylestown—St. Paul's S. S. t.....	13 55	St. Mark's, Domestic, \$100; China, \$187.41 (Frankford)—St. Mark's, Indian Hope Association, Indian, \$7; S. S., t (of which Bishop Clarkson Bible-class, \$25), \$84.24.....	91 24
Eden—St. James's Mission S. S. t.....	2 50	St. Matthew's S. S. t.....	36 91
Great Valley—St. Peter's S. S. t.....	3 51	St. Martin's in-the-Fields S. S. t.....	15 28
Guynedd—Church of the Messiah, Domestic, \$12; Foreign, \$12; S. S., t \$5.....	10 00	(West)—St. Mary's, Indian Hope Association, Indian, \$7; S. S., t \$10.73.....	17 73
Hatboro—Mission of the Advent S. S. t.....	5 85	(Germantown)—St. Michael's S. S. t.....	17 65
Humeville—Grace S. S. t.....	6 65	(Chestnut Hill)—St. Paul's, Foreign.....	17 65
Ithan—St. Martin's S. S. t.....	3 66	(Overbrook)—St. Paul's S. S. t.....	81 52
Jenkintown—Church of Our Saviour S. S. t.....	15 00	St. Peter's, Indian Hope Association, Indian, \$67; S. S., t \$25.56.....	92 56
Lansdowne—St. John the Evangelist S. S. t.....	12 46	(Germantown)—St. Peter's S. S. t.....	33 82
Lower Merion (Bryn Mawr)—Church of the Redeemer S. S. t.....	25 89	St. Philip's S. S. t.....	35 41
St. John's S. S. t.....	12 23	St. Sauveur's S. S. t.....	10 53
Newtown—St. Luke's S. S. t.....	3 39	St. Simeon's, Domestic, \$17.25; Foreign, \$71 40; S. S., Sp. for work of Bishop Millsbaugh, Kansas, \$10; t \$43.45; Miss Swain, Wo. Aux., Sp. for support of a Child in Holy Trinity Orphanage, Oji,	
Norristown—St. John's S. S. t.....	43 54		
"E. S., t Indian, \$10; Colored, \$10; Foreign, \$30.....	50 00		
All Saints' S. S. t.....	23 09		
Paoli—Good Samaritan S. S. t.....	2 70		
Parkesburg—Ascension Mission S. S. t.....	2 54		
Philadelphia—Advent S. S. t.....	29 31		
Advocate Memorial, "Aims Bags," for Bishop Hare's Mission, South Dakota.....	12 00		
(Lower Dublin)—All Saints', Indian Hope Association, Indian.....	25 00		
(Torresdale)—All Saints' S. S. t.....	9 84		
All Souls', for the Deaf S. S. t.....	5 91		

Tokyo, \$25.....	197 10	Peoria—J. A. and N. Dickinson, Domestic and Foreign.....	2 00
St. Stephen's, Foreign, \$244.59; Indian Hope Association, Indian, \$50; S. S., \$25 (Roxborough)—St. Timothy's S. S.†.....	319 59	RHODE ISLAND—\$1,206.90	
Church of the Saviour, Domestic, \$253.85; Foreign, \$175.54; S. S., \$183.96.....	12 73	Bristol—St. Michael's S. S., for "St. Michael's" scholarship, St. Paul's School, South Dakota.....	60 00
(Oxford)—Trinity S. S.†.....	613 35	Newport—St. John's, Missionary Society, for China, \$25; Japan, \$25.....	50 00
(Southwark)—Trinity S. S.†.....	4 15	Providence—All Saints' Memorial, Domestic, \$15; Foreign, \$15; "Bishop Henshaw Memorial" scholarship, St. John's College, Shanghai, China, \$35.....	65 00
Zion S. S.†.....	22 50	Grace, Sp. for Swedish Church at Litchfield, Minnesota.....	25 00
"A Member," Wo. Aux., Sp. for All Saints' Hospital, South McAlester, Indian Territory.....	13 30	St. John's S. S., for "St. John's S. S." scholarship, St. Mary's School, South Dakota.....	60 00
Tuesday Missionary Bible-class, Wo. Aux., for Miss Mason's work in China, \$50; Sp. for Bishop Leonard, Salt Lake, \$18; Sp. for rebuilding St. Luke's Hospital, Shanghai, China, \$40.....	250 00	St. Stephen's, Domestic, \$439.80; Foreign, \$392.10; Wo. Aux., "Carrington" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa, \$25; Miss J. M. Clarcke, for "Susan Carrington Clarke" scholarship, St. John's Mission, Cape Mount, Africa, \$40.....	896 90
Miss Stille's Bible-class, Wo. Aux., support of "Anna Bangie Massaquoi" scholarship, St. John's Mission, Cape Mount, Africa.....	108 00	Miscellaneous—Mrs. Ames, Sp. for Christ School, Arden, Asheville.....	50 00
Mr. Jefferys, Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China.....	25 00	SOUTH CAROLINA—\$80.55	
Miss Hannah Biddle, Wo. Aux., "Fidelitas" scholarship, St. Paul's School, South Dakota.....	50 00	Berkley—St. John's, Foreign.....	3 75
Miss E. N. Biddle, Wo. Aux., for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00	Black Oak—Trinity Church, Foreign.....	15 75
"E. K. R.," In memory of parents, brother and sisters, for investment—the income derived to be annually devoted to Church hospital work in China or Japan where most needed.....	30 00	Charleston—Holy Communion, Wo. Aux., Sp. for Bishop Rowe for Anvik, Alaska, St. Philip's, Texas, \$17.52; China, \$17.53.....	10 00
Radnor—St. David's S. S.†.....	500 00	Florence—St. John's, General.....	35 05
Ridley Park—Christ Church S. S.†.....	4 65	Lancaster—Christ Church, General.....	7 50
Upper Providence—St. Paul's Memorial, Foreign.....	10 00	Rock Hill—Church of Our Saviour, General.....	2 05
Wayne—St. Mary's Indian Hope Association, Indian, \$10; S. S., \$20.....	9 24	SOUTHERN OHIO—\$180.77	
West Chester—Holy Trinity S. S.†.....	30 00	Cincinnati—Advent, General, 50 cts.; Wo. Aux., Sp. for Archdeacon McCreedy, Winchester, Kentucky (Diocese of Lexington), \$15.....	15 50
Wisconsin—St. Bartholomew's Chapel S. S.†.....	15 37	(Avondale)—Grace, Foreign.....	49 45
Wyncoote—All Hallow's S. S.†.....	2 26	St. Luke's, Foreign.....	27 09
Yardley—St. Andrew's S. S.†.....	21 76	Columbus—Trinity Church, Sp. for Bishop Hare's schools, South Dakota.....	4 30
Miscellaneous—"C. S.," Wo. Aux., Sp. for rebuilding Women's Hospital, Shanghai, China.....	2 34	C. W. Charles, General.....	2 00
Foreign Committee, Wo. Aux., Sp. for church at Sendai, Tokyo, \$60; Sp. for rebuilding St. Luke's Hospital, Shanghai, China, \$16; Sp. for Bishop Holly's Industrial School, Haiti, \$15.....	5 00	Glendale—Christ Church, Foreign.....	70 43
A Member of Wo. Aux., Sp. for rebuilding Women's Hospital, Shanghai, China.....	91 00	Newark—Trinity Church, Foreign.....	12 00
PITTSBURGH—\$357.95		SOUTHERN VIRGINIA—\$609.60	
Brownsville—Christ Church and S. S., Sp. for Bishop Kendrick's Hospital at Fort Defiance, Arizona.....	500 00	Accomac Co. (Onancock)—St. George's, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Tokyo.....	20 00
Franklin—St. Luke's, General.....	25 00	Amherst Co.—Lexington Parish, Ascension, Foreign.....	4 68
Leechburg—Holy Innocents', Domestic.....	12 00	St. Mark's, Foreign.....	50
Meadville—Christ Church, Foreign.....	12 00	Augusta Co.—Augusta Parish, Emmanuel Church, General.....	9 00
Pittsburgh—Ascension, for Bishop Rowe's work, Alaska, \$39.60; Bishop Kendrick's work, New Mexico and Arizona, \$39.59.....	2 75	Trinity S. S., for "C. Mc N. Whittle" scholarship, St. John's College, Shanghai, China.....	40 00
Calvary, Foreign.....	8 00	Bedford Co. (Bedford City)—Wo. Aux., China, \$2; Sp. for hospital, Alaska, \$4.....	6 00
Grace, Domestic and Foreign.....	79 19	Elizabeth City Co. (Hampton)—Elizabeth City Parish, St. John's, Foreign.....	25 43
Nellie H. Feaver, Sp. for St. Luke's Hospital, Shanghai, China.....	185 46	Isle of Wight Co. (Smithfield)—Newport Parish, Christ Church, Wo. Aux., Sp. for support of one of the girls in Mr. Oauga's Orphanage, Tokyo.....	10 00
"Friends," Sp. for soldiers' club house, Manila.....	4 55	Mecklenburg Co. (Boynton)—St. James's S. S., Foreign, \$3; Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Tokyo, \$20.....	28 00
Port Alleghany—St. Joseph's, Rev. Herbert Morison Clarke, Ph.D., Sp. for Dr. Mary Gates's hospital, Shanghai, China.....	1 00	St. Luke's, Ambler Missionary Society and its branch, "S.," Sp. for Rev. J. C. Ambler, Osaka, Kyoto.....	20 00
Sewickley—St. Stephen's, General.....	15 00	Nansemond Co. (Suffolk)—St. Paul's, Wo. Aux., Sp. for Rev. J. Addison Ingle's work in China.....	10 00
Sharon—Charles Hall, General.....	5 00	Norfolk Co. (Norfolk)—Elizabeth River Parish, Christ Church, General.....	51 79
QUINCY—\$15.30		St. Luke's, Miss Blackford, for missions in South Dakota.....	3 00
Mendon—Zion, General.....	1 60	St. Paul's, Second Circle, Wo. Aux., Sp. for support of child in Holy Trinity Orphanage, Oji, Tokyo.....	5 00
Moline—Christ Church, General.....	11 70		

† Advent offerings of the Sunday-schools in the Diocese of Pennsylvania, Special for Bishop Kinsolving of Texas.

<i>Pittsylvania Co. (Danville)</i> —Camden Parish, Epiphany, General.....	25 79	Mrs. J. L. Patton's work among Japanese women, \$25.....	35 00
<i>Roanoke Co. (Salem)</i> —St. Paul's, Foreign.....	4 16	<i>Miscellaneous</i> —"A Clergyman," Sp. for Rev. J. L. Prevost, for debts on hospitals, Alaska.....	50 00
<i>Miscellaneous</i> —Through Rev. E. S. Gunn, Sp. for Rev. H. St. George Tucker, Japan, \$5; Sp. for support of Rev. H. St. George Tucker, \$41.25.....	46 25	Mrs. Oliver Shirley, Wo. Aux., Sp. for Miss Sabine's work, Alaska.....	10 00
Branch Wo. Aux., salary of Miss Mann, Japan, \$100; Salary of Miss Sabine, Alaska, \$25; Colored work in Lawrenceville, Southern Virginia, under Rev. Mr. Russell, \$15; Colored Divinity-school, Petersburg, Southern Virginia, \$25; Sp. for life insurance of Mr. Morris, Brazil, \$50; Sp. for work under Bishop Funsten, Boise, \$50; Sp. for general work in Brazil, \$25.....	300 00		
TENNESSEE—\$96.50		WASHINGTON—\$3,223.34	
<i>Memphis</i> —Calvary, Wo. Aux., General....	20 00	<i>Washington (D. C.)</i> —All Saints', Rev. John Cornell, Sp. for Parish and Diocesan House and St. Agnes's School, Kyoto.....	2 00
St. Mary's, Wo. Aux., General.....	5 00	(<i>Georgetown</i>)—Christ Church, Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China.....	50 00
<i>Nashville</i> —Colored Missions, Foreign.....	6 50	Epiphany, for Porto Rico, \$100; Foreign, \$500.....	600 00
<i>Sewanee</i> —Sewanee Missionary Society, General, \$25; "Sewanee" scholarship, St. John's College, Shanghai, China, \$40.....	65 00	Inarnation, Domestic.....	17 50
		St. John's Parish, Domestic, \$1,421; Foreign, \$125; Domestic and Foreign, \$678.84; Alaska, \$5; Shanghai, \$1; Sp. for Korea, \$10; Sp. for Brazil, \$10.....	2,250 84
		(<i>Georgetown</i>)—St. John's, Sp. for Rev. J. L. Prevost, for debt on Circle Hospital, Alaska, \$5; Domestic and Foreign, \$100.....	105 00
TEXAS—\$20.00		St. Matthew's Chapel, Rev. J. M. E. McKee, Sp. for St. Agnes's School and Parish and Diocesan House, Kyoto....	5 00
<i>Waco</i> —St. Paul's, Domestic, \$10; Foreign, \$10.....	20 00	Rock Creek Parish, Mrs. E. R. Middleton, Sp. for Rev. J. L. Prevost, for debt on Circle Hospital, Alaska.....	5 00
VERMONT—\$125.67		Rock Creek Parish, St. Paul's S. S., Sp. for St. Agnes's School and Parish and Diocesan House, Kyoto.....	10 00
<i>Burlington</i> —"A Friend," Sp. for Church building, Manila, Philippine Islands.....	5 00	St. Thomas's, "A Member," Sp. for Rev. J. L. Prevost, for debt on Circle Hospital, Alaska.....	10 00
<i>East Berkshire</i> —Calvary, Foreign.....	1 50	Mrs. Martha N. Bliss, \$10, Miss Alice I. Bliss, \$5, Sp. for Rev. A. D. Gring, for Parish House, Kyoto.....	15 00
<i>Norwich</i> —St. Barnabas's, Foreign.....	2 00	Miss A. I. Bliss, Sp. for Rev. J. L. Prevost, for debt on Circle Hospital, Alaska.....	5 00
<i>Royalton</i> —St. Paul's, Foreign.....	5 00	Mrs. K. E. Linfoot, Sp. for Rev. J. L. Prevost, for debt on Circle Hospital, Alaska.....	5 00
<i>St. Albans</i> —St. Luke's, Foreign.....	2 17	Rev. Walden Meyer, Sp. for St. Agnes's School and Parish and Diocesan House, Kyoto.....	10 00
<i>Miscellaneous</i> —Wo. Aux. Sp. for salary Miss Sabine, Alaska, \$50; Colored, \$50; Sp. Domestic Contingent Fund, \$10.....	110 00	Mrs. J. Z. Dare, Sp. for St. Agnes's School and Parish and Diocesan House, Kyoto.....	2 00
VIRGINIA—\$483.70		Missionary Loan Exhibit, for Rev. Mr. Van Buren's work in Porto Rico, \$106.25; China, \$1; Sp. for the Philippines, \$2; Sp. toward travelling expenses of Rev. Mr. Pratt, \$11; Sp. for Rev. J. L. Prevost, for debt on Circle Hospital, Alaska, \$10.75.....	131 00
<i>Albemarle Co. (Cismont)</i> —Walker's Parish, Grace, Wo. Aux., Sp. for "Helen Dickinson" scholarship, \$25, Junior Aux., for "Page Lewis" scholarship—both in Osuga Orphanage, Tokyo, \$25.....	50 00		
<i>Alexandria Co. (Alexandria)</i> —Fairfax Parish, Grace, Domestic, \$2.62; Foreign, \$2.45.....	5 07	WESTERN MICHIGAN—\$77.32	
St. Paul's, Domestic, \$3; Foreign, \$3.....	6 00	<i>Elk Rapids</i> —St. Paul's, Foreign.....	3 05
<i>Culpeper Co. (Brandy Station)</i> —Ridley Parish, Christ Church, Foreign.....	15 00	<i>Grand Rapids</i> —St. Mark's, Domestic, \$12.07; Foreign (of which S. S., \$1.64), \$14.45.....	26 52
<i>Fairfax Co. (Theological Seminary)</i> —Sewing Society of Seminary Hill, Sp. for Dr. Mary Gates's hospital work, Shanghai, China.....	10 00	<i>Greenville</i> —St. Paul's, General.....	1 50
<i>Fauquier Co. (Casanovia)</i> —Cedar Run Parish, St. Stephen's, Domestic and Foreign, \$1.83; Sp. for Cuba, \$1.....	2 88	<i>Kalamazoo</i> —St. Luke's, Foreign.....	45 91
Emmanuel Parish, Grace, Domestic and Foreign, \$6.02; Porto Rico, \$1; Sp. for Cuba, \$1; Sp. for Brazil, \$1; S. S., General, 17 cts.....	9 19	<i>Luther</i> —Christ Church Mission, Indian....	34
Emmanuel Parish, St. Luke's, Domestic and Foreign, \$2.07; Sp. for Brazil, \$1.....	3 07	WESTERN NEW YORK—\$1,291.65	
<i>Gloucester Co. (Gloucester)</i> —Abingdon Parish, Abingdon Church, Foreign.....	3 27	<i>Albion</i> —Christ Church, Domestic and Foreign.....	15 00
Ware Parish, Ware Church, Foreign....	9 64	<i>Branchport</i> —Miss C. N. M. Rose, General.....	1 00
(<i>Selden</i>)—Mrs. R. C. Selden, Foreign.....	10 00	<i>Brookport</i> —St. Luke's, Domestic.....	5 45
<i>Hanover Co. (Ashland)</i> —Ashland Parish, St. James's (of which S. S., \$1), Sp. for work in Brazil.....	9 00	<i>Buffalo</i> —All Saints', Domestic.....	2 27
(<i>Hanover</i>)—St. Paul's Parish, St. Paul's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Tokyo.....	5 00	Church of the Good Shepherd, Domestic, \$13; Foreign, \$4.61; S. S., Sp. for Rev. A. D. Gring, for Girls' School, Kyoto, \$5.....	22 61
<i>Henrico Co. (Richmond)</i> —Henrico Parish, Grace, Sp. for Brazil, \$33.97; S. S., "Susie Morris" scholarship, St. Margaret's School, Tokyo, \$35.66.....	69 63	St. John's, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona, \$5; for salary of Miss Francis, South Dakota, \$5; Sp. for Bishop Brooke, Oklahoma, \$5.....	15 00
Henrico Parish, Holy Trinity Church, "A Member," for Alaska.....	19 00	St. Jude's, Wo. Aux., Sp. for rebuilding St. Luke's Hospital, Shanghai, China.....	2 50
Henrico Parish, St. Andrew's, Sp. for Mr. Ishii's Orphanage, Oji, Tokyo.....	100 00	St. Mary's, Sp. for Rev. Basil Tyler,	
Henrico Parish, St. James's, for China.....	50 00		
Henrico Parish, St. Mark's, Foreign.....	12 00		
Henrico Parish, Monumental, Branch Wo. Aux., Sp. for Brazil, \$10; Sp. for			

Aquasco, Washington.....	22 00	OKLAHOMA AND INDIAN TERRITORY—\$6.80	
St. Paul's, Wo. Aux., Sp. for Navajo		OKLAHOMA.	
Hospital, Fort Defiance, Arizona.....	10 00	<i>Chandler</i> —St. Stephen's, General.....	4 80
Trinity Church, Foreign.....	145 76	INDIAN TERRITORY.	
<i>Canandaigua</i> —St. John's, Foreign.....	7 12	<i>Purcell</i> —St. James's, General.....	2 50
<i>Clifton Springs</i> —St. John's, Domestic,		OLYMPIA—\$2.00	
\$4.25; Foreign, \$10.25.....	14 50	<i>Olympia</i> —St. John's, Wo. Aux., Sp. for	
<i>Corning</i> —Christ Church, Foreign, \$19.16;		Church, Sendai, Tokyo.....	2 00
Wo. Aux., Sp. for Church at Sendai,		SACRAMENTO—\$12.50	
Tokyo, \$5; Sp. for rebuilding St. Luke's		CALIFORNIA.	
Hospital, Shanghai, China, \$5; Sp. for		<i>Jackson</i> —St. Augustine's Mission, General.	1 00
insurance of Bishop Graves, China, \$5;		<i>Loomis</i> —All Saints', Sunbeam C. E. Socie-	
Sp. for Bishop Brooke, Oklahoma, \$5;		ty, Foreign.....	7 50
for salary of Miss Francis, South Da-		<i>St. Helena</i> —Grace, Domestic.....	4 00
kota, \$5.....	44 16	SALT LAKE—\$1.50	
<i>Geneseo</i> —St. Michael's, Domestic, \$8.03;		<i>Ogden (Utah)</i> —Church of the Good Shep-	
Foreign, \$1.53.....	4 56	herd, S. S., Infant Class for China, 75	
<i>Geneva</i> —St. Peter's, Domestic.....	11 41	cts.; for Indians, Utah, 75 cts.....	1 50
Trinity Church, Domestic (of which		SOUTH DAKOTA—\$45.16	
"N., \$100), \$433.63; General, \$5; Sp.		<i>Lower Brule Reserve</i> —Church of the Holy	
for Bishop Millsbaugh, Kansas, \$10;		Comforter, Domestic, \$2; Foreign,	
Sp. for Bishop Edsall, North Dakota,		\$2.35.....	4 25
\$46.36; Sp. for Bishop Leonard, Salt		St. Alban's Chapel, Domestic, 85 cts.;	
Lake (of which for St. Mark's School,		Foreign, 40 cts.....	75
\$80), \$128.57.....	623 56	Chapel of the Messiah, Domestic, 35 cts.;	
<i>Hammondsport</i> —St. James's, Domestic... 3 06		Foreign, 35 cts.....	70
<i>Lockport</i> —Grace, Domestic.....	45 31	Holy Faith Chapel, Domestic, 25 cts.;	
<i>Niagara Falls</i> —Epiphany, Wo. Aux., Sp.		Foreign, 25 cts.....	50
for building Church at Sendai, Tokyo.. 2 50		Holy Name Chapel, Domestic, 19 cts.;	
<i>North Tonawanda</i> —Mrs. W. G. Yates, Sp.		Foreign, 18 cts.....	37
for Ambulance Fund, All Saints' Hospi-		Church of the Saviour, Domestic, 45 cts.;	
tal, South McAlester, Indian Terri-		Foreign, \$1.....	1 46
tory.....	1 00	St. Peter's Station, Domestic, 34 cts.; For-	
<i>Olean</i> —St. Stephen's, Foreign.....	6 39	eign, 20 cts.....	54
<i>Phelps</i> —St. John's, Domestic, \$4.50; For-		<i>Pine Ridge Mission (Corn Creek)</i> —Inestim-	
eign, \$4.50.....	9 00	able Gift (of which Woman's Society,	
<i>Rochester</i> —Christ Church, Wo. Aux., Sp.		\$6), Foreign.....	9 00
for Navajo Hospital, Fort Defiance,		St. Barnabas's, Foreign.....	1 05
\$5; Sp. for insurance Bishop Graves,		Church of the Mediator, Foreign.....	1 10
China, \$5; Sp. for Church at Sendai,		Gethsemane, Foreign.....	1 50
Tokyo, \$5.....	15 00	Hope Station, Foreign.....	50
Epiphany, Foreign.....	17 01	Faith Station, Foreign.....	50
St. Paul's, Foreign.....	226 80	Trinity Church, Foreign.....	60
<i>Watkins</i> —St. James's, Domestic, \$7.30;		Sands Hills, Woman's Society, Foreign.. 2 00	
Foreign, \$6.74.....	14 04	<i>Flandreau</i> —Church of the Redeemer, Gen-	
<i>Westfield</i> —St. Peter's, Foreign.....	2 64	eral.....	10 00
<i>Miscellaneous</i> —"A Friend," Foreign..... 2 00		<i>Howard</i> —Trinity Church, Domestic and	
WEST MISSOURI—\$9.41		Foreign.....	6 14
<i>Monett</i> —St. Stephen's, Foreign.....	1 00	<i>Parker</i> —Church of the Good Samaritan,	
<i>Sedalia</i> —Calvary, General.....	8 41	General.....	2 00
WEST VIRGINIA—\$84.08		<i>Sioux Falls</i> —All Saints' School, Foreign... 2 20	
<i>Charleston (Southside)</i> —St. Matthew's		SOUTHERN FLORIDA—\$109.53	
Mission, General.....	2 55	<i>Punta Gorda</i> —Major W. P. Gould, Domes-	
<i>Charlestown</i> —Zion, Domestic.....	21 30	tic, \$12 50; Foreign, \$12.50.....	25 00
<i>Clover Lick</i> —Through Mrs. J. J. Coyner,		<i>Yalaha</i> —St. Stephen's, Foreign.....	1 53
for Porto Rico.....	9 00	<i>Miscellaneous</i> —Wo. Aux., Sp. for rebuild-	
<i>Parkersburg</i> —Trinity Church, "Mem-		ing St. Luke's Hospital, Shanghai,	
bers," Sp. for Church at San Juan,		China.....	25 00
Porto Rico.....	8 00	Babies' Branch, Domestic, \$27.98; Sp.	
<i>Powellton</i> —St. David's, "A." Foreign..... 2 50		for rebuilding children's ward, St.	
<i>Union</i> —All Saints', Colored.....	1 03	Luke's Hospital, Shanghai, China,	
<i>Wheeling</i> —St. Luke's, Domestic, \$12.20;		\$27.97; "The first gift of five cents"	
Foreign, \$16.50; for Porto Rico, \$1.....	29 70	from twenty-one new babies, Sp. for	
St. Matthew's, Infant Class, Wo. Aux.,		St. Mary's Orphanage, Shanghai, Chi-	
Sp. for scholarship, St. Mary's Or-		na, \$2.05.....	58 00
phanage, Shanghai, China.....	10 00	SPOKANE—\$17.42	
ASHEVILLE—\$64.59		<i>Chelan</i> —St. Andrew's, Foreign.....	1 00
<i>Asheville</i> —Trinity Church, Foreign.....	64 59	<i>Pomeroy</i> —St. Peter's, Domestic.....	11 35
LARAMIE—\$21.49		<i>Spokane</i> —Trinity Church, Domestic, 51	
NEBRASKA.		cts.; Foreign, 26 cts.....	87
<i>Chadron</i> —Grace, Domestic.....	6 45	<i>Miscellaneous</i> —Babies' Branch, Sp. for	
<i>North Platte</i> —Church of Our Saviour, Wo.		Mr. E. J. Kuapp, for repairing hospi-	
Aux., Sp. for Building Fund, Woman's		tal at Rampart, Alaska, \$2; Sp. for	
Hospital, Shanghai, China.....	15 04	the Church, Brazil, \$2.20.....	4 20
NEW MEXICO—\$18.90		WESTERN TEXAS—\$17.35	
<i>El Paso (Texas)</i> —St. Clement's, General.. 16 40		<i>Boerne</i> —St. Helena's, General.....	7 85
<i>Socorro</i> —Epiphany, General.....	2 50	<i>Cuero</i> —Grace, General.....	1 00
NORTH DAKOTA—\$32.15			
<i>Devils Lake</i> —Advent, General.....	22 76		
<i>Miscellaneous</i> —Babies' Branch, Japan,			
\$1.57; China, \$1.66; Colored, \$3.13; In-			
dian Missions, North Dakota, \$1.13..... 9 39			

Acknowledgments

<i>Driscoll</i> —General.....	5 00	Church Students' 'Missionary Association, toward stipend of Rev. D. T. Huntington, China.....	700 00
<i>Runge</i> —St. John's, General.....	1 70	Girls' Friendly Society in America, Ohio Diocesan Organization, \$25; Maryland, Baltimore, Emmanuel Church, \$25; Missouri, St. Louis, Christ Church, \$4; Maryland, Baltimore, Christ Church, \$3.61, through Wo. Aux., for Miss Mason's salary, China.....	57 61
<i>Yoakum</i> —Holy Communion, General.....	1 80	From sale of pamphlets, Sp. for Mr. Knapp, for work at Rampart, Alaska..	50
HAWAII—\$1.00			
<i>Honolulu</i> —M. F. Marvin, Sp. for Soldiers' Club House, Manila.....	1 00		
PHILIPPINE ISLANDS—\$305.00			
<i>Manila</i> —Sp. for Soldiers' Club House, Manila of which Chaplain Walkley, \$5; entertainment, \$215.....	220 00		
Sp. for Church building, Manila of which Lieut. H. W. French, \$25; Lieut. J. A. Degan, \$25; Lieut. G. H. B. Smith, \$15; Captain Horton, \$10; Major Brooke, \$10.....	85 00		
PORTO RICO—\$8.83			
<i>Ponce</i> —Holy Trinity Church, General....	8 83		
MISCELLANEOUS—\$3,228.79			
Interest, Domestic, \$958.49; Foreign, \$750.76; Special, \$73.25.....	1,782 50		
Brotherhood of St. Andrew, Sp. toward stipend of Prof. Frank E. Wood, Kyoto....	550 68		
Daughters of the King, toward salary of Miss Warnock, China.....	137 50		
		LEGACIES—\$10,983.09	
		<i>Mich., Detroit</i> —Estate of John S. Minor, Domestic, \$750; Foreign, \$375.....	1,125 00
		<i>N. Y., New York</i> —Estate of Mrs. Caroline E. Hollister, to the Society.....	9,631 87
		<i>Wash., Washington, D. C.</i> —Estate of Mrs. Mary M. Carter, to the Society, income.....	153 44
		<i>Prince George Co. (Bladensburg)</i> —Estate of B. O. Lowndes, Domestic.....	72 73
		Receipts for the month.....	\$78,522 92
		Amount previously acknowledged.....	176,020 91
		Total contributions, legacies and specials from September 1st, 1900.....	<u>\$254,543 83</u>

APPROPRIATIONS, SEPTEMBER, 1900-1901.

DOMESTIC—.....	\$328,608 15
FOREIGN—.....	267,497 69
Total.....	<u>\$596,105 84</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1900.

(Excluding Legacies and Specials.)

DOMESTIC—(Including one-half of general offerings, \$11,984.80).....	\$83,642.25
FOREIGN—(Including one-half of general offerings, \$11,984.79).....	69,490 34
Total.....	<u>\$153,072 59</u>

Total Contributions necessary from Mar. 1st, 1901, to Sept. 1st, 1901, to meet the requirements, for Domestic Missions.....	\$244,965 90
for Foreign Missions	198,067 35
Total required to September 1st, 1901.....	<u>\$443,033 25</u>

AMERICAN CHURCH MISSIONARY SOCIETY

Evangelical, Voluntary, Auxiliary to the Board of Missions

President, GENERAL WAGER SWAYNE.

Treasurer, J. HULL BROWNING, Esq.

General Secretary, REV. W. DUDLEY POWERS, D.D.

Fields: Brazil, Cuba, Home

Office, Room 53, Church Missions House, New York City

The Society appeals for aid for its Domestic missionaries, also for help for Brazil, where our Church has a great Foreign mission, twelve missions, which contributed nearly \$5,000 United States gold toward self-support last year; also for Cuba, where the opportunity for Church work offers now peculiar advantages, and makes urgent demands.

ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from February 1st, to March 1st, 1901:

CENTRAL NEW YORK—\$15.60		NEWARK—\$191.79	
<i>Elmira—Grace, Cuba</i>	15 60	<i>Englewood—St. Paul's, Brazil</i>	76 79
CENTRAL PENNSYLVANIA—\$4.00		<i>St. Paul's, Wo. Aux., Sp. for Matanzas Orphanage</i>	10 00
<i>Paradise—Rev. R. L. Chittenden, Domestic</i>	4 00	<i>Montclair—St. Luke's, Brazil, \$100; Cuba, \$5</i>	105 00
CONNECTICUT—\$50.00		NEW JERSEY—\$47.00	
<i>Greenwich—Christ Church, Sp. for Matanzas Orphanage</i>	50 00	<i>Camden—St. Paul's, Brazil</i>	47 00
DELAWARE—\$21.94		NEW YORK—\$639.50	
<i>Highlands—Immanuel Church, Brazil</i>	21 94	<i>New York—Archangel, Sp. for church at Havana</i>	6 00
GEORGIA—\$13.00		<i>Grace, Wo. Aux., Brazil</i>	7 00
<i>Athens—Emmanuel Church, Brazil</i>	10 00	<i>St. Agnes's Chapel, Wo. Aux., Brazil</i>	50 00
<i>Macon—Rev. A. R. Tinsley, Annual Membership</i>	3 00	<i>"Nana," Brazil</i>	2 50
KENTUCKY—\$27.50		<i>"E. E. D.," Domestic</i>	200 00
<i>Hopkinsville—Grace, Mission Circle, Brazil</i>	27 50	<i>Mr. Oliver G. Barton, Brazil</i>	10 00
LEXINGTON—\$7.50		<i>Mr. James J. Goodwin, Brazil</i>	100 00
<i>Lexington—Christ Church Cathedral, Mrs. S. B. Crowley, Sp. for Matanzas Orphanage</i>	5 00	<i>Mr. C. M. Hyde, Brazil</i>	250 00
<i>Miss Annie D. Gray, Sp. for church at Havana</i>	2 50	<i>Yonkers—St. John's, Sp. for church at Havana</i>	14 00
LONG ISLAND—\$185.77		OLYMPIA—\$15.00	
<i>Astoria—Church of the Redeemer, "A Member," Brazil</i>	5 00	<i>Vancouver—Rev. J. H. Birkhead, General Fund</i>	15 00
<i>Brooklyn (E. D.)—Christ Church, Brazil</i> ...	15 77	PENNSYLVANIA—\$879.76	
<i>Grace, Cuba, \$25; Brazil, \$40</i>	65 00	<i>Philadelphia—Atonement, Brazil, \$11.93; Cuba, \$11.92</i>	23 85
<i>Mr. William G. Low, Brazil, \$50; Cuba, \$50</i>	100 00	<i>Holy Trinity Memorial Chapel, Cuba</i>	40 91
MARYLAND—\$14.35		<i>St. Luke's and the Epiphany, Brazil</i>	500 00
<i>Anne Arundel Co. (West River)—Christ Church, Domestic</i>	14 35	<i>Mr. W. Beaumont Whitney, Brazil, \$100; Cuba, \$100; Domestic, \$100</i>	300 00
MASSACHUSETTS—\$10.00		<i>Mr. Stockton, Brazil</i>	5 00
<i>Cambridge—Christ Church, "A Member," Wo. Aux., Cuba</i>	10 00	<i>(West)—St. Andrew's S. S., Cuba</i>	10 00
MICHIGAN—\$5.00		PITTSBURGH—\$58.05	
<i>Bay City—Trinity Church, Wo. Aux., Cuba</i>	5 00	<i>Pittsburgh—St. Andrew's, Brazil, \$29.05; Cuba, \$29</i>	53 05
		SOUTHERN VIRGINIA—\$188.54	
		<i>Augusta Co. (Staunton)—Virginia Female Institute (of which Miss Maria P. Duval, \$25), Brazil</i>	75 00
		<i>Norfolk Co. (Norfolk)—St. Luke's, Brazil, \$5; Cuba, \$1.50</i>	6 50
		<i>Rockbridge Co. (Lexington)—Grace Memorial, Brazil</i>	32 04

<i>Tazewell Co. (Tazewell)</i> —Mr. W. B. Stras, Cuba, \$10; Brazil, \$15.....	25 00	Porto Rico	50
<i>Miscellaneous</i> —Diocesan Branch Wo. Aux., Brazil.....	50 00	Missionary Loan Exhibit, Cuba.....	5 00
VIRGINIA —\$1,421.97		Trinity Church, Brazil.....	156 40
<i>Albemarle Co. (Ivy Depot)</i> —Rev. Freder- ick W. Neve, Annual Membership.....	3 02	Mrs. Harriet A. Welsh and Friend, Sp. for church at Havana.....	300 00
(Keene)—Rev. William H. Laird, An- nual Membership.....	3 00	Mr. Frank Suter, Brazil.....	5 00
<i>Alexandria Co. (Alexandria)</i> —St. Paul's, Woman's Missionary Society, Brazil....	15 80	<i>Montgomery Co. (Rockville)</i> —Rev. Joseph Packard, Brazil.....	15 00
<i>Henrico Co. (Richmond)</i> —St. Andrew's, Sp. for Church building at Rio Grande do Sul	1,000 00	<i>Miscellaneous</i> —Diocesan Branch Wo. Aux., Brazil.....	10 79
St. James's, Brazil	51 00		
St. James's, Wo. Aux., Brazil	52 50	WESTERN NEW YORK —\$38.00	
St. Paul's, Sp. for Church building at Rio Grande do Sul	100 00	<i>Geneva</i> —"A. P. R." General Fund, \$25; Sp for Bishop Wells, Spokane, \$10.....	35 00
<i>Loudoun Co. (Hamilton)</i> —St. Paul's, Brazil	8 65	<i>Rochester</i> —St. Luke's, General Fund.....	3 00
<i>Spottsylvania Co. (Fredericksburg)</i> —St. George's, Brazil.....	175 00	WEST VIRGINIA —\$8.25	
St. George's, Junior Aux., Sp. for Ma- tanzas Orphanage.....	10 00	<i>Charlestown</i> —Zion, Brazil.....	5 25
		<i>Hinton</i> —Rev. F. A. Meade, Annual Mem- bership.....	3 00
WASHINGTON —\$617.69		Total of contributions.....	\$4,460 21
<i>District of Columbia</i> —Epiphany, Brazil, \$62.50; Cuba, \$62.50.....	125 00	" Echo subscriptions.....	8 50
Epiphany S. S., Infant Class, Sp. for		Income	800 00
		Total from all sources.....	\$5,268 71
		Grand total to date.....	\$33,410 85

The Balance of Last Year's Contributions by Dioceses Yet Remaining Unpublished General Clergy Relief

The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen (the General Clergy Relief Fund) gratefully acknowledge the following receipts: THE BALANCE OF LAST YEAR'S CONTRIBUTIONS BY DIOCESES AS YET REMAINING UNPUBLISHED. The Trustees earnestly appeal to the Church for increased contributions, legacies and bequests. Central Office, The Church House, 12th and Walnut Sts., Philadelphia. Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent.

ALBANY—Trinity, Sharon Springs, \$5.45; Rev. C. T. Blanchet, Philmont, \$1.

ARIZONA—Advent, Prescott, \$6.75.

CALIFORNIA—Mrs M. A. Todd, Oakland, \$25.

CENTRAL PENNSYLVANIA—Trinity, Easton, \$11.50; St. John's, Marietta, \$5.20; St. Peter's, Plymouth, \$1; St. John's, Catawissa, \$2.20; St. Paul's, Bloomsburg, \$10; St. Peter's, Hazleton, \$14.

COLORADO—Mr. Charles D. Cobb, Denver, \$5.

CONNECTICUT—Grace, Windsor, \$10; Christ, Watertown, \$5.55; St. Mark's, New Britain, \$6; Trinity, Seymour, \$1.

DALLAS—Holy Comforter, Cleburne, Texas, \$5.91; St. Luke's, Denison, \$5.40; Trinity, Fort Worth, \$3.15; Holy Cross, Paris, \$5; Trinity, Dublin, \$3.10; St. Matthew's, Comanche, \$3.10; Heavenly Rest, Abilene, \$5.50; St. Stephen's, Sherman, \$5; St. Matthew's Cathedral, Dallas, \$31.82.

DELAWARE—Christ, Christiana Hundred, \$79.

DULUTH—St. Paul's, Duluth, Minnesota, \$16.

EASTON—Shrewsbury Parish, Locust Grove, Maryland, \$7; Christ, Kent Island, \$2.05; Christ, Great Choptank Parish, \$4; All Saints', Easton, \$8.62; East Kent Co., North Kent Parish, \$3.

FLORIDA—St. Katharine's, Pensacola, \$9.35.

KENTUCKY—Ascension, Louisville, \$2.35.

LEXINGTON—Trinity, Covington, Kentucky, \$23.

LONG ISLAND—Holy Trinity, Brooklyn, \$201.86; Mrs. E. C. L. Johnson, Brooklyn, \$5; St. Mark's, Islip, \$13.17; Grace, Brooklyn Heights, \$27; St. Paul's, Brooklyn, \$6.29; St. Luke's, Brooklyn, \$70.97; Trinity, Roslyn, \$9.08; Grace, Jamaica, \$9.23; St. Joseph's, Queens, \$2.50; Rev. James H. Smith, Jamaica, \$6.

MARYLAND—St. Paul's, Sharpsburg, 83 cents; St. Paul's, Bath, \$100; St. Mary's, Emmorton, \$8.75; St. John's, Western Run, \$3; All Saints', Frederick, \$5; Grace, Baltimore, \$6.82; St. Peter's, Ellicott City, \$4.76; Emmanuel, Baltimore, \$167.58; St. Peter's, Catonsville, \$15.

MASSACHUSETTS—St. Peter's, Salem, \$23.19; Ascension, Waltham, \$5.30; St. Thomas's, Somerville, \$8; Reconciliation, Webster, \$6.15; St. Thomas's, Taunton, \$19.75; "S.," Boston, \$10; Grant Walker, Esq., Boston, \$50; Miss Marie Swan, Lowell, \$5; F. W. Hummewell, Boston, \$100; Reconciliation, Webster, \$1.97; W. W. J. Haydon, Lowell, \$1.

MICHIGAN—Rev. G. E. Peters, Detroit, \$1.

MICHIGAN CITY—Trinity, Fort Wayne, Indiana, \$20.

MILWAUKEE—Christ, Delavan, \$4.46; Christ, Janesville, \$5; St. Paul's, Ashippun, \$1; St. Luke's, Racine, \$3; St. John's, Milwaukee, \$4; Rev. Frank J. Mallett, Beloit, \$2.

MINNESOTA—Good Shepherd, Blue Earth, \$3.35; Rev. Thos. K. Allen, La Crosse, \$1.

MISSISSIPPI—Mediator, McComb, \$2.

MISSOURI—Ascension, St. Louis, \$9.50; Christ Cathedral, St. Louis, \$91.45.

MONTANA—St. Andrew's Mission, Centerville, \$5; Bishop L. R. Brewer, Helena, \$10.

NEBRASKA—Norman and Stanley Johnson, St. Martin's, South Omaha, \$2; Christ, Central City, \$3; Mrs. Clara F. Abbott and friends, Fremont, \$13.20.

NEW HAMPSHIRE—"Communicant," Concord, \$25.

NEW JERSEY—Christ, Elizabeth, \$19.76; St. John's, Salem, \$5; St. James's, Atlantic City, \$5; All Saints' Memorial, Lakewood, \$40; Advent, Cape May, \$5.

NEW MEXICO—St. Clement's, El Paso, \$13.

NEW YORK—St. Paul's, Chichester, \$10.60; St. Mark's, Mt. Kisco, \$4.17; Grace, New York, \$376.88; Trinity, Mt. Vernon, \$11.54; Holy Comforter, Poughkeepsie, \$6.87; St. James's, North Salem, \$11; St. John's, Kingston, \$3.74; St. Thomas's, Mamaroneck, \$20.26; St. John's Chapel, New York, \$19.50; St. Luke's Chapel, New York, \$10; St. George's, Newburgh, \$68; Holy Communion, Lake Mahopac, \$10; Trinity, New York, \$78.07; Trinity Chapel, New York, \$83.84; Heavenly Rest, \$50.25; St. Agnes's, Trinity Parish, \$87.80; St. Paul's Chapel, Trinity Parish, \$15.73; St. Margaret's, Staatsburg, \$3.75; Calvary, New York, \$291.13; St. Luke's, Matteawan, \$10.83; St. Paul's, Chester, \$3.50; St. Michael's, New York, \$61.67; German Mission, Trinity Parish, \$7; Rev. Cornelius B. Smith, \$5; Rev. Charles H. Mead, Peekskill, \$5; New York Churchman, \$100; Miss Mary Collins, New York, \$20; Mr. J. B. Ireland, New York, \$10; Rev. S. A. Welkert, Poughkeepsie, \$3; Rev. E. A. Hoffman, D.D., New York, \$1,000; Mrs. Sarah L. Galpin, New York, \$10; Rev. Chas. H. Mead, Peekskill, \$5; James J. Goodwin, New York, \$50; Miss S. E. King, \$5; Miss Mary E. Robert, \$14; Miss Sing, \$5; Mrs. C. E. Gregory, \$20; Mrs. M. Peterson, \$25; "Cash," New York, \$200; Mrs. R. S. Auchmuty, New York, \$100; Member of St. Michael's, \$5; Rev. Henry A. Dows, \$12; Mrs. Julia Merritt, \$200; Mrs. S. Lawrence, \$10; Miss P. C. Swords, \$10; "Cash," \$5; Miss C. S. Rathborn, \$20; F. W. Stoneback, \$5; W. H. Cady, St. John's, Monticello, \$10; Mr. J. H. Hewson, New York, \$10; Captain Alfred T. Mahan, New York, \$50; "Cash," New York, \$2; Mrs. Richard H. Soule, New York, \$5.

NEWARK—St. Paul's, Paterson, \$65.30; Christ, Hackensack, \$17.50; Christ, Stanhope, \$5; Christ, Short Hills, \$13.53; Trinity, Morristown, \$11.30; St. James's, Upper Montclair, \$73; St. Peter's, Morristown, \$72.65; Calvary, Summit, \$56.63; Christ, Newton, \$7.73; Holy Communion, South Orange, \$17.42; St. Barnabas's, Newark, \$31.70.

NORTH CAROLINA—St. Stephen's, Oxford, \$3.74; St. Bartholomew's, Pittsboro, \$9.57; St. Athanasius's, Burlington, \$10.16; St. Thomas's, Sanford, \$2; Good Shepherd, Rocky Mount, \$5.67; Good Shepherd, Keyser, \$2; Emmanuel, Southern Pines, \$6.15; Pinehurst, Southern Pines, \$1.25; Holy Innocents', Henderson, \$8; Chapel of St. Mary the Virgin, Thompson Orphanage, Charlotte, \$1.69; Rev. N. F. Ludlum, Keyser, \$2.

NORTH DAKOTA—Babies' Branch, North Dakota, \$2.85; Advent, Devils Lake, \$5.78; Grace, Pembina, 85 cents; St. Paul's, Grand Forks, \$3; Gethsemane, Fargo, \$7.60.

OHIO—Trinity, Toledo, \$25.76; St. John's, Youngstown, \$15.42; St. Paul's, Fremont, \$5.85; St. Paul's, Canton, \$3; Grace, Cleveland, \$7.50; St. Paul's, Conneaut, \$1; St. Paul's, Toledo, \$3.03; St. Timothy's, Massillon, \$11.12; Christ, Oberlin, \$2; St. Paul's, Marion, \$4.23; Stephen L. Angle, Marietta, \$5.

OKLAHOMA AND INDIAN TERRITORY—Trinity, Guthrie, \$4.73; Emmanuel, Shawnee, 75 cents; Christ Memorial, El Reno, \$1.65; St. Andrew's Mission, Lehigh, \$9.25; Emmanuel Church Guilds, Shawnee, \$1.

OLYMPIA—St. Stephen's, Ballard, \$2.50.

OREGON—St. Luke's, Grant's Pass, \$1; Emmanuel, Marshfield, \$2.30; Grace, Astoria, \$18.33; Holy Innocents', Astoria, \$3; Rev. E. T. Simpson and a lady, Portland, \$2; Rev. C. Turner, La Grande, \$1.

PENNSYLVANIA—Messiah, Port Richmond, \$15; Holy Comforter, Philadelphia, \$7.20; Grace, Mt. Airy, \$60; Messiah, Philadelphia, \$12.80; St. Peter's, Germantown, \$75; Holy Trinity, Philadelphia, \$213.81; St. Luke's, Germantown, \$50; St. Peter's, Philadelphia, \$10; St. James's, Philadelphia, \$200; St. Thomas's, Whitmarsh, \$7.40; St. Martin's, Oak Lane, \$13.03; Redeemer, Bryn Mawr, \$56.01; Calvary, West Conshohocken, \$50; St. Luke's and Epiphany, \$31.92; St. Paul's, Philadelphia, \$3.91; St. Peter's, Phoenixville, \$17.86; All Hallows', Wyncote, \$18.85; The Saviour, Philadelphia, \$37.81; Our Father, Foxburg, \$12; Christ Chapel, Philadelphia, \$32.70; Holy

Trinity Memorial, Philadelphia, \$26.09; St. Luke's, Chester, \$3.09; Trinity, Southwark, \$10.50; Oxford Parish, Philadelphia, \$49.81; St. Andrew's, West Philadelphia, \$15; Atonement, Philadelphia, \$17.61; Our Saviour, Jenkintown, \$40; Trinity, Centre Hill, \$3.79; Holy Apostles', Philadelphia, \$137.95; Crucifixion, Philadelphia, \$5; Sunday-school of St. Stephen's, Manayunk, \$3.73; St. Thomas's, Whitmarsh, \$5.25; Incarnation, Philadelphia, \$1; Calvary, West Conshohocken, \$5.11; St. John's, Woman's Guild, Lansdowne, \$5; St. John's, Frankford, \$17.62; Redeemer, Seamen's Mission, \$2; Good Shepherd, Philadelphia, \$5; St. George's, West Philadelphia, \$1.70; St. John's, Lower Merion, \$7.11; St. Michael's, Germantown, 80 cents; All Saints', Lower Dublin, \$21.05; Miss A. Tabor, Philadelphia, \$50; T. K. S., Philadelphia, \$5; Rev. C. T. Murphy, Jr., Jenkintown, \$1; Catherine Gordon, Philadelphia, \$5; Rev. A. C. Knowles, Germantown, \$25; Miss Augusta Tabor, Philadelphia, \$50; Rev. George Rogers, West Philadelphia, \$2; Rev. Walter Jordan, Oak Lane, \$1; "Cash," Philadelphia, \$5; Elizabeth P. Hawley and P. Weir, Philadelphia, \$7; Rev. T. J. Taylor, Philadelphia, 86 cents; A. Miller, Philadelphia, \$5; Hon. Geo. D. McCreary, Philadelphia, Special, \$25; Mrs. Judge Campbell, Wyncote, \$1; Mr. F. Cooper Pullman, Wyncote, \$5; Member of St. Mary's, Philadelphia, \$2; Samuel T. Jones, Philadelphia, \$5; Mrs. R. Biddle, Philadelphia, \$2; Rev. J. D. Newlin, Philadelphia, \$10; Mrs. H. K. Henderson, Philadelphia, 60 cents; Miss S. A. McKim, Philadelphia, \$5; Miss Catherine C. Biddle, Philadelphia, \$5; Mrs. R. W. Gilbert, Frankford, 50 cents; Rev. W. W. Silvester, Philadelphia, \$5; Mr. Wm. S. Malcolm and sister, Philadelphia, \$1; Mr. N. Dubois Miller, Philadelphia, \$5; H. V. L. Farrow, Bryn Mawr, \$1; A. E. Simonin, Bryn Mawr, \$5; Miss Catherine R. Stephens, Philadelphia, \$1; The Misses Whelen, Philadelphia, \$10.

PITTSBURGH—Transfiguration Mission, 58 cents; St. Paul's, Kittanning, \$37.15; Trinity Memorial, Warren, \$5; Christ, Brownsville, \$1; Our Saviour, Clearfield, \$4; St. Stephen's, Sewickley, \$15; Holy Innocents', Leechburg, \$2.25; Christ, Indiana, \$1.05; St. Andrew's, Clearfield, \$5.25; Rt. Rev. C. Whitehead, Pittsburg, \$2; Mrs. H. R. Robinson, Brownsville, \$2; Rev. Robert A. Benton, Sewickley, \$10; Rev. J. Baker, Leechburg, \$1.

QUINCY—Trinity, Rock Island, \$5.67; St. Mary's, Knoxville, \$19; Rev. Wm. Francis Mayo, Peoria, \$2.

RHODE ISLAND—St. Stephen's, Providence, \$40.14; Ascension, Auburn, \$5; St. Michael's, Bristol, \$45; St. John's, Ashton, \$2; Rev. A. E. Johnson, Providence, \$25; Rev. C. A. L. Richards, Providence, \$20.

SACRAMENTO—St. Luke's, Woodland, California, \$15.10; All Saints', Auburn, \$2; St. Stephen's, Colusa, \$2.80; St. Mark's, Yreka, \$16.80; St. Paul's, Fort Jones, \$5.90; St. Mary's Mission, Ferndale, \$8; Emmanuel, Grass Valley, \$9.30; St. Paul's, Benicia, \$7.50; Grace, St. Helena, \$3; St. Peter's, Red Bluff, \$3.25; Trinity, Nevada City, \$8.80; St. John's, Lakeport, \$2.50; St. John's, Petaluma, \$11; Grace, Suisun, \$2.45; Ascension, Vallejo, \$2.45; Trinity, Reno, \$12.40; Emmanuel, Grass Valley \$3; St. Peter's, Carson, \$17.60; Miss Alice Cleveland, Reno, \$10.

SALT LAKE—Good Shepherd, Ogden, \$3.17; St. Paul's, Evanston, \$3; St. Paul's, Salt Lake City, \$50.

SOUTH CAROLINA—St. John's, Congaree, \$1; Zion, Eastover, \$1; Holy Communion, Charleston, \$8; All Saints', Hampton Co., \$4.55; Prince George, Winnyah Parish, Georgetown, \$22.10; St. Jude's, Walterboro, \$2.97; Atonement, Blacksburg, \$2.27; Holy Comforter, Sumter, \$5; Nativity, Union, \$1.62; St. David's, Cheraw, \$2.85; Rev. E. N. Joyner, Columbia, \$5.

SOUTH DAKOTA—St. Mary's, Mitchell, \$2; Pine Ridge Mission, \$3.81; Various Churches and Missions for 1900, \$34.70; Rev. John Babcock, \$1; Miss Blanton and Wm. W. Moore, \$50.

SOUTHERN FLORIDA—Missionary Jurisdiction, \$50.30; Anonymous, per Bishop Gray, \$5; St. Peter's, Key West, \$1.75.

SOUTHERN OHIO—All Saints', Portsmouth, \$8; Epiphany, Cincinnati, \$38.15; St. Peter's, Gallipolis, \$7.28; Christ, Cincinnati, \$46.86; Christ, Glendale, \$31.45; Advent, Cincinnati, \$31.33; Christ, Dayton, \$42.07; St. Andrew's, Dayton, \$5; St. Philip's, Circleville, \$5.25; Calvary, Clifton, \$50; Trinity, Columbus, \$16; Grace, Avondale, \$10; St. Paul's, Columbus, \$7.75; Mr. W. D. Spalding, Cincinnati, \$1.

SOUTHERN VIRGINIA—Christ, Mt. Laurel, \$1; St. Luke's, Clover Depot, \$1; St. Thomas's, Clarkton, \$1; Emmanuel, Bristol, \$6.26; Holy Trinity, Onancock, \$12.75; Grace, Elizabeth River Parish, Norfolk, \$2.60.

SPRINGFIELD—Holy Cross, Jerseyville, \$1; Trinity, Carrollton, \$3.50; St. Paul's, Alton, \$5; St. Mary's, Chester, \$6.50; Holy Trinity, Danville, \$2.86; St. Mark's, Chester, \$3.25; Emmanuel, Champain, \$2; Rev. Edmond Phares, Mound City, \$2.

TENNESSEE—Trinity, Clarksville, \$16.52; St. Luke's, Jackson, \$8; Grace, Spring Hill, \$6.95; Epiphany, Knoxville, \$9; St. Luke's Memorial, Cleveland, \$5.65; St. John's Mission, Buntyn, \$2.50; St. Anne's, Nashville, \$11; St. Peter's, Nashville, \$2.70; St. James's, Bolivar, \$10.13; St. Luke's, Memphis, \$4; St. Thomas's, Somerville, \$2; Otey Memorial, Shawnee, \$13; Christ, Nashville, \$110.43; Mrs. Christian, Memphis, \$1.

TEXAS—Grace, Galveston, \$5; Epiphany, Calvert, \$3; Christ, Houston, \$6.44; St. Paul's, Waco, \$10; St. Peter's, Brenham, \$9.05; St. Mary's, Houston, \$1.76; St. Paul's, Greenville, \$4; St. Philip's, Palestine, \$2; Other sources, \$3.10; Mrs. Sue S. Howard, Palestine, \$2; A Friend, San Antonio, \$3.50.

VERMONT—St. Anne's Mission, Richford, \$2; St. Luke's, St. Albans, \$7; Trinity, Rutland, \$15; St. Mark's, Newport, \$2.62; Trinity Mission, Winooski, \$2.85; Rev. James Simonds, Richford, \$1; Rev. S. L. Farnam, White River Junction, \$10; Rt. Rev. Arthur C. A. Hall, Burlington, \$20.

VIRGINIA—St. James's, Hamilton, \$2.98; St. Luke's Mission, Montague, \$5; Trinity, Manassas, \$4.56; St. Paul's, Vienna, \$4.26; Washington Parish, Oak Grove, \$2; St. James's, Ashland, \$2; Zion, Fairfax, \$2; Grace, Richmond, \$5.43; Cash, Richmond, \$5; St. Paul's, Haymarket, \$4; Rev. Landon R. Mason, Richmond, \$2; Rev. J. H. Gibbons, Garrisonville, \$6; Cople Parish, Hague, \$2.

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